

April 1, 1891.]

Evangelical Christendom.

APRIL 1891.

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MONTHLY NOTES.

By the time that this number of *Evangelical Christendom* is in the hands of our readers the International Conference will be assembling at Florence, and on Saturday, April 4, its sittings will commence. Under these circumstances we cannot too strongly urge our Christian friends to make it a very special subject of prayer that God would abundantly bless this effort to draw into closer union and fellowship those of His servants who are labouring in Italy for the extension of His kingdom. It has been often urged as a reproach by the enemies of the Gospel, and partly even by its friends, that Christians in Italy are so divided that they afford a sad contrast to the apparently compact and united forces of Rome arrayed against them; and although all who are acquainted with what is passing within the outward circle of Rome's boasted unity know that this unity is more apparent than real, yet the many forms of evangelical Christianity in Italy too often afford a legitimate mark for the finger of scorn. It would therefore be a great result of this Florence Conference, but not too great to pray for and expect, that greater union in heart and, if possible, greater unity in action may be established amongst all who labour for the spread of the gospel in Italy.

This need not involve any alteration of form in the ecclesiastical arrangements of the respective churches and societies who are seeking to win souls to Christ. The Evangelical Alliance does not attempt to interfere with ecclesiastical affairs; but, acting in the spirit of the teaching of Rom. xiv., recognises the full liberty of action in such matters conferred by the words—"Let every man be fully persuaded in his own mind." What it does seek to promote is the harmonious co-operation of Christian workers in the same field, the recognition of one another's work as work for the same Master, and, above all, the cultivation of a spirit of mutual forbearance and love under the influence of that "love of God

which is shed abroad in our hearts by the Holy Ghost which is given unto us." This may not produce any such outward formal unity as that of Rome—the unity of rigid discipline—but it may, with God's blessing, produce something much better, a witness to the really Christian character of the work of those who are labouring for the Gospel. It was not mere outward uniformity which of old extorted from the world the well-known exclamation of wonder, "See how these Christians love one another!"

It is not, however, for the greater manifestation of Christian love and harmony in Italy only amongst workers for Christ that prayer should be offered. Throughout the world the same hindrance to Christian work is felt arising from the same cause. There has been, of late, a multiplication of agencies for Christian work, many of them small and almost individual in character, and the harmonious working of such agencies in fields of labour often pre-occupied by others, calls for much forbearance and Christian love. One ought not to desire any diminution of such agencies; their very numbers speak of increase of zeal and interest in the cause of Christ, which is an evidence of the spread of light and life; but what such growth of work pre-eminently calls for, is that "light" and "life" should be accompanied by "love." Let these three go hand in hand, and we need not fear the lack of that more formal outward organisation, which many, in the present day, are apt to mistake for Christian unity.

Some friendly criticism on the methods of the Salvation Army has lately appeared from the pen of a clergyman—the Rev. Wyndham Heathcote—who for four years left the Church of England to join the ranks of the Army, but has now returned. He candidly and freely owns much of what is good and praiseworthy in their system, and his chief objection seems to be to their practical denial of the sacraments. It is, however, to be feared that he has himself been drawn into an unscriptural over-estimate of these ordinances, for he quotes the words of our Lord (John vi. 53) as if they referred to the Lord's Supper, and speaks generally of the sacraments as if they *ex opere operato* conveyed the grace they signify. It is hard to say whether the disuse of the sacraments by the Salvation Army, or their misuse by the High Church party is the greater evil. Mr. Heathcote may have escaped from the rock of Scylla, but he seems in danger of being drawn into the whirlpool of Charybdis.

The controversy between Bishop Blyth and the Church Missionary Society has attained so acute a stage that some solution of the difficulty must be looked for if there is to be any sort of co-operation between them in Christian work in Palestine. The difference has arisen from the missionaries of the Church Missionary Society having occasionally received into their communion members of the Greek Church whose eyes have been opened to the superstitions and deceptions of their system and who wish for a purer and more Scriptural faith. Bishop Blyth has objected to such converts being confirmed on the ground that the rite of chrism in the Eastern Church corresponds to that of confirmation in the Western, and that as the Holy Spirit has been—so he assumes—conferred on these candidates when they received the rite of chrism in infancy, confirmation would be to such wholly unnecessary. This view of the case is, however, as contrary to the teaching of the Church of England—as Bishop Alford well shows in a letter to the *Record*—as to that of Scripture. It is deplorable to see a bishop of the Church of England upholding such a superstition of the

unreformed Eastern Church as that the humanly-devised rite of anointing an infant with oil is an actual conveyance of the Holy Spirit to such a child. Some excuse may be made for those who are brought up in the darkness and ignorance of the Greek priesthood, but a bishop of the English Church might be expected to know better.

Happily the newly-appointed Bishop of Worcester, in presiding at a meeting of the Church Missionary Society at Leamington, puts the point at issue in its true light: "If there were any members of the Eastern Church, or of any other Church, who did not find in their own systems the satisfaction of their souls' needs which they desired, it would be wrong on the part of the missionaries of the Church Missionary Society to refuse to give them the help for which they asked. He had been told by those who knew the Eastern Church intimately that the Church was sunk in ignorance and superstition, and did not offer to men what they needed for their souls' salvation. There was, therefore, all the more reason why the truth should be faithfully, fully, and freely preached in Palestine."

The Council of the Irish Branch of the Evangelical Alliance have passed a resolution which aims at giving effect to an important suggestion made by the Archbishop of Dublin when presiding at one of the meetings of the Week of Prayer, this year, in Dublin. It runs thus: "That in view of the importance of a closer union among God's people, as a requirement of Holy Scripture and as an important and necessary element of power in the life and testimony of the Church, especially in a country where the majority of the people are Roman Catholics, it is earnestly suggested to the ministers and members of all Christian Churches that they set apart one Sunday in the year for the special advocacy and furtherance of this great cause. As this custom has been already adopted in connexion with other objects to their great advantage, it is hoped that this proposal will be generally and cordially taken up. The second Sunday in the year is suggested for this purpose. There will be a peculiar appropriateness in the setting apart of this day, as it is always included in the Week of Prayer, an institution which in the past has been signally owned of God to the furtherance of unity in the Church, and the promotion of spiritual life."

The London Council of the Alliance having considered this suggestion of their Irish brethren, fully concur in recommending the setting apart of the second Sunday in the year for this purpose, and cordially welcome this resolution, which they gladly adopt, and would seek to make known to ministers and members of the Christian churches of the land. It will form a most fitting conclusion of the Week of Prayer if the duty of Christian union be advocated from the pulpits of the different churches, members of which have united together in prayer during the previous week. We trust that this wise and timely suggestion of our Irish brethren may receive the consideration and win the approval of ministers and members of churches, so that it may be taken up universally, as it so well deserves to be, and may tend to promote the great object which we all have at heart—that of harmony and union among the people of God.

The Rev. Charles Bullock, so well known as the editor of many valued and popular serials, has written to suggest that the approaching census is an opportunity of urging upon the inhabitants of our land the important

which is shed abroad in our hearts by the Holy Ghost which is given unto us." This may not produce any such outward formal unity as that of Rome—the unity of rigid discipline—but it may, with God's blessing, produce something much better, a witness to the really Christian character of the work of those who are labouring for the Gospel. It was not mere outward uniformity which of old extorted from the world the well-known exclamation of wonder, "See how these Christians love one another!"

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The Rev. Charles Bullock, so well known as the editor of many valued and popular serials, has written to suggest that the approaching census affords an opportunity of urging upon the inhabitants of our land the importance of

family prayer, and to this end seeks to enlist the sympathy and co-operation of Christians in extending and making known "the Lord's Prayer Union," which has been formed as a means of uniting in family worship, to the extent (at least) of repeating the Lord's Prayer together once a day, all who are willing to sign a paper pledging them to undertake this. Such an effort, of course, may seem to fall very far short of promoting what Christian family worship should be, as it does not contain any promise to read God's Word, or to do more than merely repeat the Lord's Prayer; but it may be useful in many cases as a commencement of better things. And we would hope that any who should thus undertake to say the Lord's Prayer in union with others daily, would not stop there, but go on to combine prayer on a larger scale with the reading of God's Holy Word, for anything less than this can hardly be called family worship.

The Florence Committee of the Evangelical Alliance are working energetically in the local arrangements for the great Conference so soon to assemble in their city. Special committees having charge of various departments of the work are meeting frequently, and the presence of Mr. Arnold (the British Secretary) has been helpful in giving the benefit of his long experience to the Florentine friends. It is gratifying to learn that the Italian brethren have raised a fund to enable them to meet part of the local expenses which, of course, are very considerable. The theatre hired for the meetings had to be rented for a whole month in order to secure it for the week of the Conference; but it is hoped and intended that special evangelistic services should be continued for a week or two after the Conference. Mr. Arnold writes that everything looks hopeful for the assembly, and the weather is now beautifully bright after some much-needed rain which has lately fallen. In regard to health, Florence at the present moment compares favourably with other cities of the south of France and Italy. There is no epidemic, and the scare in regard to an outbreak of fever some months ago (and which was greatly exaggerated) is quite a thing of the past.

The *Leisure Hour* of last month contains an article on the subject of the persecution of the Stundists in Russia, which it is to be hoped will call public attention to the sufferings of these poor persecuted Christians. The name "Stundist" was given to them originally on account of their meeting for an hour for reading the Word of God, and the first who did so being immigrants from South Germany they called their meeting from the German word ("Stunde") for hour. As they read the Word of God they are led to see the corruptions and superstitions of the Greek Church, and their inability to take part in such idolatrous and superstitious worship exposes them to the pains and penalties of the Russian law, which knows no toleration for Dissenters. The persecution which, in consequence, falls on these faithful Christians is not so much known or spoken of as that which befalls the Jews, but it is none the less severe, and calls for more sympathy from their fellow-Christians, seeing it is suffering for Christ's sake. We have just heard from a trustworthy source of a Baptist pastor and a farmer being banished at an hour's notice, merely because in writing to friends in America they had mentioned the persecution to which they were subject.

BY FAITH WE WALK WITH GOD.

By faith Enoch was translated that he should not see death; and he was not found, because God translated him; for before his translation he hath had witness borne him that he had been well-pleasing unto God.—Heb. xi. 5.

In Abel we had faith approaching God; yielding itself to Him in the death of the lamb, as at once the atonement for sin and the expression of surrender, and obtaining His testimony that He accepts it as righteousness before Him. This is the commencement of the life of God in the soul. In Enoch we now have the further teaching how this same faith manifests itself as a walk with God. "Enoch walked with God." In these few simple words we have the deep meaning of the life of faith revealed. Fellowship with God is the ruling principle both of the inner life and the outward walk. God Himself is all to the soul. What we want to understand is how faith can become to us the power of such a life.

Faith realises the Divine Providence.—When a friend invites me to take a walk with him, and I call at his house for him, the one thing I want is himself. If he be engaged I wait for him. If he be not at home, and I am told where he can be found, I seek for him: I want himself. Without this, how could I walk with him? This is the great want in the Christian life of many—a real deep sense of the holy presence as a spiritual reality to be obtained and enjoyed all the day. Would you walk with God, see that you, each morning secure, for the day, the personal presence of your God.

Faith does this. Not the faith that only thinks of asking and receiving, or of working and conquering, but the faith by which, in the death of Christ, the soul has entirely sacrificed itself to God, and now knows that it cannot, need not live one moment without Him. In quiet worship and waiting it looks up to Him. It counts upon Him to make Himself known to His child. It sets the eye and heart open to receive the full impression of Him who is the mightiest power, the most impressive object, in the universe, and in infinite love delights to reveal Himself to them that seek Him. Oh! brother, let your faith day by day make this its first object—to wait for and secure the full sense of the holy presence with you. Such faith will make the walk with God a blessed reality.

Faith trusts the Divine Guidance.—I have often walked with a friend on a dark

night in a strange place, where I knew neither the turnings of the way nor the difficult places where I might be in danger of stumbling. But as I took his arm, and he assured me he knew every step of the road, I dismissed all fear, and walked on in perfect confidence. A walk with God appears to many a believer as a walk in the dark. Yes, to sense it is a walk in the dark, though in reality it is indeed a walk in the light. Let him to whom it still looks dark, who fears and doubts the daily walk with God, whether it be not too high and difficult for him, only remember—faith trusts the divine guidance. Cultivate the blessed childlike faith that the Father delights to have His child walk with Him. That He has engaged to hold his hand, and to give all needed grace. That nothing is so becoming or pleasing to Him as the unbounded trust, even when we do not yet see the signs of the thing being there, that He will enable us to walk with Him. Such faith receives the blessing for which it has trusted God.

Faith accepts the Divine Will.—In Abel we saw that faith means sacrifice—the giving up of everything, even life itself, to the death, to receive out of death a new life. In the walk with God this faith brought into is daily exercise. Two cannot walk together except they be agreed as to the way they take. When an inferior wishes to walk with a superior, the will of the superior must rule. To walk with God, it must be a settled thing that I take His way. Faith, as a spiritual vision, looks for God's way. In His character, in His word, in His providence, above all, in His blessed Son, faith studies and discovers God's way and will. And it accepts it implicitly. It was for "the obedience of faith" Paul says he was sent to preach the Gospel. Obedience is the body of which faith is the animating spirit. The faith that walks with God implies, in its very nature, the wholehearted and unhesitating acceptance of all His will, and the childlike teachableness that listens and learns to know what it is and how to do it. By this faith we walk with God.

Faith receives the witness that we are pleasing to God.—I cannot enjoy a walk with a friend if I doubt whether my company be agreeable to him, or my conduct pleasing. The real blessedness of God's child does not only consist in knowing that God loves him with the love of an infinite compassion, even when wayward

and wrong, but that the love of complacency delights in him because his disposition, and the conduct growing out of it, is pleasing to God. Many Christians think this an impossible attainment: according to their faith be it unto them. By faith Abel obtained the witness that he was righteous, Enoch that he was well-pleasing to God. If we will ask it of our Father, and tell Him that we cannot rest until we know that we are well-pleasing, He will give it us. This is just what He wishes us to know and to rejoice in: the assurance that He sees in us, as we abide in Christ and are indwelt and guided by the Spirit, what makes our whole life an acceptable sacrifice, a sweet-smelling savour. It is to faith this testimony will be given. Not only because faith is the very thing that is most God-glorifying and God-pleasing, but because faith is the spiritual faculty that can recognise God's voice and witness. Faith is the death of the self-

life, the silent waiting to allow God in His own hidden, mysterious way to impress the soul and show Himself to it. Faith is the opening of the heart in trust and love to receive what the everlasting love so longs to give—the full enjoyment of its favour and approval. Such faith makes the walk with God what it is meant to be, the highest expression of the joy and the beauty of the Christian life, and the power by which death becomes a translation into the glory of the presence, in which we had already dwelt on earth.

By faith we walk with God! Let it be our one study to believe! to let God be for us and do for us all that He can as God! Faith is the power by which we yield and give way to God, and allow Him as God full sway to do His utmost for us. To walk with God; he that abides in Christ, and walks in Him, rooted and built up in Him, he can, he does walk with God.

ANDREW MURRAY (Rev.).

THE POWER THAT WORKETH IN US.

WE return to this subject, being very deeply impressed with the conviction that its importance has been much overlooked, and that many are baffled in their desire for progress in the divine life through misconceptions regarding it. We believe that thousands of Christians are mystifying themselves by clamouring at the throne of grace for that which God has already bestowed. Bestowed by God it has not been apprehended by them. They persuade themselves that no advance can be made by them, until God shall do what they are asking Him to do, thus, in some sense, causing the responsibility for inefficiency to appear to be with God and not with them. They are asking God for His Spirit; for power; for a baptism of fire; for something or other that is comprehended in the gift of the Holy Spirit. God giveth not His Spirit by measure; the Spirit is not an influence but a Person; and if a man has exercised the faith that makes him an heir of life, the Spirit of God dwells in him abidingly. "All things that pertain to life and godliness are given unto us," when the Spirit of God is given unto us. But the manifestation of the Spirit is according to our faith. Our progress in the divine life is brought about by our recognition of the divine power of the Spirit to subdue in us all things to Himself. Here is where faith ordinarily fails. Christians are led to think that the

reason why they do not get the victory over this or that evil tendency is because they have not received the Spirit in sufficient power. The farmer receives in his prepared field some showers of rain; but he needs additional showers that his field may bring forth abundantly. This answers to the idea that many have of the Spirit, as though it could be given in measure, in instalments. But the Spirit without whom no man can call Jesus Lord, is the very omnipotent Spirit that gives complete victory over the world and complete conformity to Christ. The Christian begins to backslide when he begins to speak and pray as though the Spirit in the required power were yet to be given unto him. As truly as that Christ has His personal abode in heaven now, the Spirit has His abode in the Church, in every believer. "He shall be in you; He shall abide with you for ever," said Christ. Our Lord also said: "If ye have faith as a grain of mustard-seed, ye shall say to this mountain, be thou removed, and it shall be removed." That is, omnipotence will be present with you, because the Spirit will be with you. All things pertaining to a life of godliness are given you, says Peter, and adds: "Add to your faith virtue, and to virtue patience, and to patience temperance, and to temperance godliness, and to godliness charity," or love. By virtue of the

power dwelling in them, Christians are here charged to see to it that all the fruit of the Spirit appear in their lives. How shall they add to their faith virtue or courage? Not by asking it from heaven; not by asking for some special communication of the Spirit from on high to take away all sense of fear; but by recognising the divine character of the indwelling Spirit, by ceasing from their own efforts, by confidently expecting to be made courageous in the presence of duty. Let us say that one is made sensible of his obligation to go to some person in such a position of society as makes it very difficult to speak to him of religion, and deliver a message from the Lord. Now if at such a moment the individual betake himself to prayer for a larger measure of the Spirit and leaves the duty unfulfilled until he shall be conscious that God has answered his prayer and made him strong, the probability is that all his time will go by in waiting. Let him say to himself: "The Spirit that dwelleth in me is of unlimited power and will certainly strengthen me to do this thing, and with this assurance go to the house of the party; he will find that God suffers him not to want for any good thing." And so with every other grace and every other expression of the indwelling Spirit demanded by the circumstances in which we happen to be. Is patience needed? Instead of trying to find it where we can never find it, in the depths of our own heart, and instead of looking for the descent of the Spirit from heaven with this particular blessing, we recognise that this belongs to the repertory of good things made ours by the gift of the Holy Spirit, and confidently expect to be armed with it on every occasion demanding it.

What is the exceeding greatness of His power toward us, in Eph. i. is no other than the power which worketh in us, in ch. iii. In Col. i. 28, 29, we read: "Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I also labour, striving according to His working who worketh in me mightily." Observe the sublime end proposed by the apostle; to present every man perfect in Christ; the means to this end, labouring, striving, *agonising*, for that is the word in the Greek; but his earnest striving is according to the mighty operation of the Spirit within him. The conflict expressed here is that which the apostle had with the powers enthroned in

the world, the mighty influences brought to bear by the Prince of this world. In the first Epistle to the Corinthians we see throughout the tokens of this conflict; also in that to the Galatians. "Greater is He that is in you than he that is in the world," says 1 John iv. 4. "The anointing which ye received of Him abideth in you, and ye need not that any one teach you." (1 John ii. 27.) That is, just in the measure in which you apprehend the Spirit's complete sufficiency to guide you into all truth, you shall not be dependent on other teachers for guidance. But just here is where so many fail. They rely upon almost any teacher or preacher rather than upon the Spirit that dwelleth in them.

In all this we have not said one word against prayer or against endeavour; but let the prayer be for the right objects, and let the efforts be rightly directed. Pray for the removal of all that hinders us from recognising the mighty power of the Spirit that dwells within us; pray for the removal of unbelief; pray that we may understand the strategy of the enemy; that we may grow in grace in the knowledge of Christ; that self may be completely abnegated; that we may know all the laws of the kingdom. We need to pray without ceasing that we may realise the all-sufficiency of the indwelling Spirit. In order that we may walk in the Spirit and live in the Spirit, we must pray without ceasing.

There is one expression used with regard to the communication of the Spirit that some may suppose to be significant of a different doctrine from that which we have been setting forth—viz., the first-fruits of the Spirit. Some may understand by this a limited measure of the Spirit of God now given to believers, in contrast with the fulness to be hereafter given. But this is not the meaning of the expression. The Spirit of God is given to us as the first-fruits of our redemption. We know not what we shall be, says John. Christ is said to be the first-fruits of them that sleep. Epaphroditus was the first-fruits of Achaia. Says James, "a kind of first-fruits of His creatures;" that is, the rest of creation shall enter into the glorious liberty of the children of God. And the sealed ones of Rev. xiv. are "the first-fruits unto God and the Lamb," probably of those who enter into the full realisation of all that Christ is to the believer. But there is nothing whatever in the expression

to indicate that the believer does not receive the fulness of the Spirit. It is in him potentially, though the manifestation

may be hindered by defective apprehension of the nature of the blessing on the part of the believer.
G. BOWEN.

SIR CHARLES A. ELLIOTT ON MISSIONS.

WE give the following extracts from a speech delivered at a recent meeting at Simla, by the new Lieut.-Governor of Bengal, and which appeared in the *Church Missionary Intelligencer*:—

When I accepted the invitation given me to address you this evening, I was conscious that I could not deliver the kind of speech which an audience at a missionary meeting naturally expects to hear. I knew that I could not enlist your interest by any of the descriptive and inspiring accounts of missionary work, with all its joys and sorrows, its successes and disappointments, such as you have heard and will hear from the experienced speakers who surround me on this platform. But it seemed to me that there was one small corner of the field which I might occupy with advantage to the cause in which we all are interested, and that is by suggesting an answer to the opposition and criticism which has lately been poured on the work of preaching Christianity to the heathen. The opponents to whom I refer belong principally to three classes. These are the pessimists, who maintain that the results of missionary enterprise are *nil*, or else that what results there are, are not worth having. There are the critics who carp at the methods used in the work of evangelisation, and object to the setting of preaching above teaching, or teaching above preaching, as the case may be. And there is a third class who pose as economists, who declare that missionaries are too comfortable and too well paid, and that what is wanted is the introduction of a system of cheap Missions. Now, some will think that the simple story of their work, told by the missionaries themselves, is a sufficient reply to these allegations. But to many minds the suspicion will arise that their evidence is likely to be affected by their personal feelings, and their enthusiasm for their cause; and with such minds some weight may be attributed to the views of an impartial and unprejudiced witness, and especially of one who has been trained by a long course of service under Government to look closely into facts, not to accept assertions lightly, and to place a high value on principles of economy, and on the doctrine of payment by results.

In the first place, then, I will say a few words on the facts of the case, taking them not from missionary reports but from the unimpeachable basis of official statistics. Some of us were present in this room two years ago, and heard the admirable speech in which Sir C. Aitchison utilised the facts established by the census of 1881 to show the numerical progress which Christianity has made in India. But as audiences in India rapidly change, and facts like these are easily forgotten, and as it is important that they should be remembered, I will venture to go briefly over the same ground again. The main conclusion is that while the general population increased between 1872 and 1881 by 8 per cent., the number of Christians increased by 30 per cent. In the single province of Bengal, where the rise in the number of Hindus was 13 per cent. and of Mohammedans 11 per cent., the growth of the population of Native Christians was 64 per cent. In the adjoining province of Assam, of which I have personal as well as statistical knowledge, while the general growth of the population was 18 per cent., the Christians had increased in the eight Valley Districts by 140 per cent., and in the Khasia Hills, where a devoted band of Welsh missionaries, with whom I am well acquainted, is at work, the increase has been at the remarkable rate of 250 per cent. We are now on the brink of another census, and in two years' time speakers in this place will probably be able to tell you what the results of the decade from 1881 to 1891 have been, and how far the prediction of the late Census Commissioner, Sir W. Plowden, has been verified, who prophesied that we should find that the seed sown had multiplied still more abundantly than in the foregoing periods. However this may be, so far as our present knowledge goes, the growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of Missions.

Now, this being the case, it will seem at first sight very strange that so many residents in India should be ignorant of what is going on under their eyes, and that we should so frequently hear sneers and cavils at the small result of missionary effort. I

will mention, as a typical instance of this, a letter which I remember seeing in the *Times*, written by an officer of the Madras Army from Bangalore, in which he said (I do not pretend to be quoting the exact words, but I think this was the sense) that in a long course of service he had never seen a single instance of a respectable Native Christian. Of course one might reply with the apophthegm that the eye only sees that which it brings with it the power of seeing. But I do not think we need make any imputation on the intelligence or good faith of such a witness. The simple explanation is to be found, I believe, in the extremely narrow limits of our opportunities for observation, and these limits are mainly imposed by the excessive absorption of every one in his particular work or office. Of course such absorption is a great drawback, and if my voice had any weight, I would raise it to urge all classes to make the effort to learn something of the life of others more frequently than they do. We all have some leisure, but it requires an effort to utilise it in an unusual way, to write the note or to make the appointment which will take us out of our ordinary groove in hours of relaxation. It would, however, be well for all classes to make that effort; well for missionaries, as the instance I have given illustrates, and still more so for officials, who in this way would have the best opportunity of learning more of the devoted life and self-denying labours of the missionary, the esteem in which he is held, and the influence he exercises over an ever-widening circle even of those who have no thought of being converts to his preaching.

Turning now to the third class of objectors to whom I have referred, those who advocate economy and preach the doctrine of cheap Missions, it may be admitted that these principles have a very attractive sound; but when they say, "Your missionaries ought to live apart and not to let themselves be confounded with the ruling class of Englishmen—they ought to imitate the ascetic and self-renouncing reformers who have founded sects and started religious movements in India"—I doubt if they precisely realise what they are aiming at. No doubt asceticism has a great and singular influence over the mind of the Hindu; but his idea of an ascetic is a naked fakir, living alone in a secluded hut, depending for his daily food on the contributions of

his worshippers, on whom he bestows incantations against disease or teaches the formula, repetition of which makes them his disciples. This is not the standard which we would hold up for the imitation of our cultivated English brothers and sisters. On the other hand, the mere reduction of the missionary's income would only tend to lower his life to the pitiful level which we sometimes see in a poor white or Eurasian clerk, and would condemn him to a life of squalid poverty, which would undermine his constitution without in any way increasing his usefulness, or making him venerable in the eyes of the people. On the contrary, I believe that the sight of a missionary bungalow, such as I have often seen in the midst of a wild and rude population, with its modest comfort, its decent order, and its friendly accessibility to all visitors, is a civilising agency of a high order. Many missionaries, as is well known, have means of their own, and draw nothing from the funds of their society, but where this is not the case, I am quite sure nothing will be gained, either in efficiency or in real economy, by cutting down their salaries. There is, indeed, one way of cheapening Missions, and it is one which every experienced evangelist has at heart, not by diminishing the number or cost of the English agency, but by increasing the number of native pastors. And the ideal picture such as one would draw of the future is not now the missionary surrounded by a body of earnest but ignorant converts whom he holds in leading-strings lest they should relapse, but the missionary as a centre of a great native agency, having on him the care of many churches and the control of many native pastors, who influences and stimulates all, and to whom they look up for guidance and advice.

And now that I have given such answer as I am able—I hope a sufficient answer—to the attacks made by the opponents and the critics of Missions, I will venture in a very few words to lay before you the views I hold as to the position of missionary enterprise in this great Empire. The point that I would insist on to-day is this, that whether successful or not, the work of offering Christianity to the people is one that ought to be persevered in, since without it we should fail to utilise one large section of the influence which the European ought to have on the Asiatic mind. I hold that it is the part of

[April 1, 1891.]

Missions to carry on and complete the work which England is placed here by Providence to effect, and which would be imperfect without them. The Government of India can do much; if it could not, we who are its servants could not feel the pride and enthusiasm with which we serve it; if we did not believe that it is following the course which the finger of God has marked out for it in this country, we would not serve it at all. The civil and military government can do much; it can ensure internal peace and security of life and property; it can provide good laws and good courts to administer them; it can remove many hindrances in the way of material progress, and to a great extent can protect the country from famine; it can give opportunities for honour and distinction to the worthiest of our native fellow-subjects; it can bestow education on the masses, and can even offer, with a doubtful and hesitating hand, a maimed and cold code of morals. But it can go no further, and there its influence stops. Consider for a moment what a vast hiatus this stoppage implies. Government cannot bestow on the people that which gives to life its colour and to love of duty its

noblest incentive; it cannot offer the highest morality, fortified by the example of the Divinely perfect Life. It is here that the missionary steps in to supplement the work of the official. If we look back on our own life and consider what a difference it would have made to us if those influences which surrounded our childhood and moulded our character had been removed, we shall easily see how important a supplement that is. And it is for this reason that I make bold to say that if Missions did not exist, it would be our duty to invent them. This is what was said by the famous men who built up the administration of the Punjab, and who, when it was annexed in 1849, among their first requirements, along with courts and codes and roads and police, wrote home to the Church Missionary Society for a supply of missionaries. But we are not now in their position. Missionaries do exist—nay more, they progress and prosper—they are numbered now by thousands, and their converts by hundreds of thousands. All that is left for us to do is to aid and support them with our money, with our friendly counsel and sympathy and co-operation.

THE LIFE OF CHRIST IN THE CHURCH.

(By the late Rev. ROBERT AITKEN, M.A., the Father of Mission Preachers.)

No man will accuse me, who perhaps have some claim to be accounted the father of living evangelists, and who hope to spend my last days in evangelising work, of undervaluing evangelising truth, or of disparaging the grace and state of justification. I have seen too much of conversion work to be deceived as to its true nature, and I have had too long an experience of the state of justification in my own case, as well as in that of thousands, either to overrate or underrate its powers and blessings; and because this is the case, it is impossible for me to mistake the state of justification for the work of regeneration.

It is now a quarter of a century since, through God's mercy, I was given to see that justification was not Christianity, but only a preparation for it, and that regeneration is Christianity; that, from first to last, the whole devisement for our regeneration, instead of having salvation from the penalties of sin, and restoration to spiritual life for its object (that being provided for by the grace of justification), has for its object salvation from self and

all the latent powers of sin, and the formation of Christ in us, that we may be completely and eternally united to Christ as Christ is united to the Father. I see, as clearly as any other truth or fact can be discerned, that to be born of the Spirit belongs to justification—that is a restoration, and not a re-creation; and that to be born of God is a re-creation, with the addition of a new element, even the divine nature, after the likeness of Christ, which new element Adam in his innocence had not. This is the true regeneration for which the self-denying system of Christianity was devised, and from which alone true Christianity—that is, the life of Christ—can be produced as its legitimate fruit. Hence St. John says, and again and again he reiterates the declaration, "He that is born of God doth not commit sin"; "Little children, let no man deceive you; he that doeth righteousness is righteous, even as God is righteous." "Whosoever is born of God sinneth not, for God's seed remaineth in him, and he cannot sin because he is born of God." Those who confound such a state as this with justification, must

either untruthfully exaggerate the experience of the justified, which is too often done, or put a dishonest construction upon the Word of God, which far too many hesitate not to do. So imperfect is the spiritual vision of the simply converted man that he almost always confounds the Spirit with the Spirit's work. But the Holy Spirit does not form Himself in us, although He dwelleth in us and worketh in us. He showeth unto us the things of Christ, and formeth Christ in us, and not Himself. It is one thing to walk in the Spirit, to live in the Spirit, and to be led by the Spirit; it is another thing to have the life and nature of Christ.

The truth is, the converted man has still his prideful, boastful, self-seeking, self-exalting, natural spirit; he is but a babe, both in grace and in knowledge, and as the Apostle says, walks, and acts, and thinks too much like the natural man; and the grand mistake is this, he conceives himself to be a man while he is but a child, and therefore unhappily a child he remains until the end of his days. Christ and the Spirit are two distinct persons, and have widely different offices; they are even represented by widely different emblems, therefore there is no excuse for confounding either their persons or their work, or for mistaking the dove for the lamb. Christ in us is not the same as the Spirit in us, although both the Spirit and Christ are God; and to be born of the Spirit is not the same as to be born of God, although God and the Spirit are one. When a general term is used, the distinction is always indicated by the nature of the thing which is being spoken about. Throughout the Word of God justification and regeneration are represented, as they ought to be, in combination, and yet the distinction between the saint and the

believer is often made and is always easily discernible in the light of Christianity. It is perfectly conceivable that there may be an immortal life of happiness and bliss under the influence and through the indwelling of the Spirit in the eternal world of purity and vision, and perhaps this may be the portion of the justified who have been faithful in the lower state of grace, and who seem to be described as the spirits of just men made perfect, although they do not belong to the "Church of the First-born." We are distinctly told not only that there are many mansions, and that as one star differeth from another in glory, so also is the resurrection of the dead; but that there will be a number, which no man can number, of those who shall sit down in the kingdom of the Father with Abraham, Isaac, and Jacob, and that there will also be a very much smaller company who have suffered with Christ, and who have overcome, even as Christ overcame, who shall sit with Him on His throne. And we are also told that there will be the numerous guests who are called to the wedding supper, as well as the bride of the Lamb. By the exhibition of such truths God is inviting believers to become saints. It is not His will that we should continue to be simply believers, for He has called us to be saints. The two classes have been confounded, just as justification and regeneration have been confounded. St. Paul, in his Epistles to the Ephesians and Colossians, addresses the saints and the faithful in Christ Jesus; and we gain nothing and lose much when we contend that there is no difference between believers and God's holy ones; but in the Word of God no such mistakes are made, and every application, even that of a common name, has its distinctive and appropriate meaning.—From *Sunlight*.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, March 17, 1891.

THE advance of the Reformed Churches towards the full exercise of their constitution is full of interest. Step by step they have gained their synodical action by exercising it; but the crowning of their ecclesiastical polity is still lacking—viz., the General Synod. The Government has

withheld its authorisation since 1872. Parties are less accentuated now; a sort of evangelical centre gives its hands to the right and to the left, shading off gradually from Liberalism to Orthodoxy, and doctrines so merge into one another that the battles of the past are of the past. Like the Rhone and the Arve, the two currents tend more and more to mingle, to

what extent few are thoroughly aware. One of the Consistorial Churches, ignoring the Permanent Commission acting for the absent Synod, has formed its scheme, sent it to the Minister of Public Worship, and round to all the 400 consistories for adoption. It claims the calling of the General Synod on the ground of the harmonious state of feeling at present between the Liberals and the Orthodox. "Neither party will demand of the other a retraction of doctrine or the rigorous application of the decisions of the Synod of 1872 against any who might show opposition to them! Each party, for the sake of union, would give way in some degree." By these and men like-minded, such a synod would be hailed as a panacea; to others it would seem like healing the wounds of the churches outwardly, while leaving the festering within; preserving the *status quo*, which the synods are intending to break up. Others, again, see in the calling of the General Synod a voluntary submitting to or claiming State interference, the rivetting of a link which they desire to see snapped or worn away. Wait, they say, until the churches get freed, and then the General Synod can be gathered in all liberty, and our apex will be attained in peace and perfect integrity, which appear impossible under the hand of a Government that very naturally regards the Rationalist shade as representing Protestantism. This latter fact starts into light at the nomination of professors in the Faculties, a "balance of power" is kept up, and the Liberals are just now gracefully giving way before a candidate more orthodox, on condition that the next shall be more rationalistic.

We see, under all these fluctuations, the underhand actings of the great enemy, surreptitiously keeping his own, not now by violent polemics, but by a semblance of charity such as Nehemiah and S. Paul would not give satisfaction to—"no, not for a moment!"

The modified liturgy, with more singing, a slight change in the succession of prayers, and the adoption of the kneeling posture, is now used in Paris and other churches. Many hopes rest upon it for rousing and interesting, and holding failing congregations, and exhortations are made to join in the singing and responses; and to stay out the whole service. There is just a slight hesitation in the descendants of the old Huguenots to take the kneeling

posture in public prayer, but they gradually conform.

The Methodist Churches have celebrated the centenary of John Wesley, and their weekly paper, *L'Evangeliste*, has given excellent articles on his life and works.

Consecration meetings and sermons to the students by Pastor Théod Monod, have been remarkably well-attended at Montauban. The evangelist, Elié Vernier, has passed through Mentone, Narbonne, Perpignan and adjacent places, stirring up faithful souls, and preaching a powerful Gospel. The mission of the Rev. J. Wood to the people of Cherbourg is fairly prospering, with from sixty to seventy hearers in the hall; a score of Sunday and Thursday scholars, reading-room, home visitation, tract distribution, and sailors attended to. Pastor Kissel is successful in Lorient, where above 100 persons with happy faces attend the meetings, sing joyfully, read the Word of God—all have left Rome. Six or seven services are held weekly in the Protestant temple and in the hall, besides a Sunday service at Quimperlé. The Evangelist Fournéau has been in Brittany and in Poitou, where his itinerancy has cheered, and stirred up, and continued the good effect produced by M. Herring from Laforce, who had given two weeks to itinerancy shortly before. Two places, Fleurance (Gers), and Digoin (Saône et Loire) are about to settle the Protestant onward movement by building churches for their little flocks; the one mostly come out of Catholicism and the other is principally formed from an Alsatian colony of workmen. In Lieven (Pas de Calais) there have been, in the four last years, 140 converts from Rome. The Mission Intérieure has chosen Pastor Ad. Maillet as its agent for the south-east region. In order to lift the financial burden off the mission and facilitate this nominating of a new missionary, M. Sainton gave up his well-earned salary looking to the Lord alone for all he should need; and the Lord has supplied. The Paris City Mission gives £80 to its ten missionaries who assist as many pastors in their parish work, or evangelical missions to the people. The Rev. Wm. Gibson has extended his labours to Argenteuil. The Free Church of Saint Maur in Paris has a second hall used for the popular mission; it has lately been opened as a church, in both of which the new liturgy of the Reformed Church is adopted.

Rather a novel series of meetings has had much success lately in the West Cevennes. The Methodist preachers of three sections gave collectively three weeks' mission to three or four different places, returning to their own chapels on the Sunday; each service was followed by an after-meeting. In one town, the usual place of meeting being too small, a silk-worm factory was rapidly turned into a chapel, crammed with people, and excellent results followed.

The visit of General Booth to Paris was remarkable. He gave a sketch of the social scheme to a select audience in the hall of learned societies; approbation was shown by applause several times. Many serious men whose minds are open to the subject, in the upper regions of thought and in the administration, are reading "Darkest England" with the intensest interest. The two days given by the author to the Rue Auber Hall, first to the details of the Salvation Army work, and then to the public, were absolutely to the point. Nothing could have exceeded his powerful Gospel address on the prodigal son to the genuine Parisian audience which crammed every foot of space, and listened with rapt and intense attention on the Sunday evening. Remarkable conversions of remarkable men have lately taken place in that hall.

The Diorama night shelter has become permanent and works well. The men pay four sous for their night and one sou for their soup; or they may work it out in the work-room, now at 187 Quai Valmy. A heart-stirring short address, hymns and prayer, by different persons each night, follows the giving out of the soup.

The intense need of a social plan has long been felt, and various parts of the General's are suggesting themselves as fitted for the people. The idea of helping them to help themselves is commending itself to many, with that of country colonies, &c. Its grand basis in the spiritual regeneration of the man is, however, ignored; or, if admitted as a desideratum, the means to effect it are unknown, unsought, if not derided. And yet it is at this point that all social schemes have failed—they have built on a wrong foundation. An evening drawing-room party at a pastor's house, and composed of pastors and friends, to which the Salvation Army Commissioners were cordially invited and present, was spent in conversation on ways and means, and points were eluci-

dated, and much cordiality shown. The subject was how far the "Social Scheme" could be useful in France.

The director of the Missionary Institute, Pastor Bagnier, has returned from his voyage to Senegal, where his presence was exceedingly useful to the Mission; he also visited Sierra Leone, and the French colony of Rivières.

An order from the General-governor of Paris placarded in all the barracks, prescribes that all soldiers who wish to fulfil their "Easter duties" shall, on their request, be free to leave quarters at early morning on Easter day and the two preceding Sundays. The same order brings forward the law of absolute rest on Sundays and legal festivals. The French committee for the Observation of the Lord's-day offered a prize for the best tract on "the Sabbath rest introduced into Manufactories." Four m.s.s. were forthcoming, and the successful one was by a Swiss school-master. The Bordeaux effort to close shops on Sunday was lately in peril, some which had closed having opened again; the employés were in a hot fit, and manifestations and strikes imminent, when the popular league for Sunday rest came forward, and the closing movement was settled and encouraged. "It is for purchasers to *strike* their Sunday shopping, and the shops would naturally close on that day," says, judiciously, a local paper.

The most recent documents at the Ministers of Worship, give the total number of French Protestants as 650,000; divided as follows: of the Reformed Church, 540,309; of the Confession of Augsburg, 75,780; of mixed churches of Algeria, 9,738; of the free churches, 6,000; divers groups, 4,000; not inscribed on official lists, 15,000. There are probably many more dispersed about the land, who escape all statistical mention.

In Tahiti there is a strenuous protest against the fatal introduction of opium, which, under the plea of being for the few hundred Chinese, is passing into the habits of the natives and those of neighbouring islands whose population is thereby rapidly dying off.

The fearful death-bed struggle of Prince Napoleon, in Rome, between frenzied agony and his unwillingness to see his son Victor, or to relinquish his free-thinking, or to accept the ministrations of a priest, have been in all the papers. It was a unique situation, where kings and

queens, popes and cardinals, were strenuously endeavouring to subdue his reluctance. The telegram of Father Hyacinthe was touching in its simple cordiality, and depicts the guileless man who sent it: "Dear Prince and friend, we are praying fervently for you; God alone is your support; God alone suffices!" The dying man, it is stated, did at the very last, after seeing Cardinal Mermillod, take the hand of his son, and receive the rites of the Romish Church.

This month has seen the departure of one of our veteran sisters, Mademoiselle Dumas, at the age of ninety-eight, a long lifetime given to the Lord in the person of His little ones, the poor, the sick and the erring. She visited the women's prison of St. Lazare, ever since the coming of Elizabeth Fry, in 1840, and presided the Committee of Protestant Ladies to the last. Her indefatigable charity had been noticed by the Government, who last year sent her the cross of the Legion of Honour. She had never been ill, and the one day in her long life in which she could not rise

from her bed was the one which preceded her death. She was of Protestant ancestry, and a member of the Lutheran Church.—Pastor Dassange, one of the veterans of the Evangelical Society, has also gone to his rest after a long life of service, having begun in early youth, preached his first sermon at nineteen, and vigorously laboured among the Bretons, seeking to heal body and soul, for he had a good medical knowledge; it once brought him into trouble and he had a fine to pay for what was erroneously called illegal practice. In the Haute Vienne, on the contrary, the country doctor was most thankful for his assistance. When we first knew him, he was the faithful pastor of the Church of Sens, which he remained until his Lord called him Eugene Cazalis, the first French Missionary to the Bassutos, and, after his return to Paris, Director of the House of Missions so long as his strength held out. The day before his death he joined his family in singing favourite hymns, and his last words after a long and nobly useful career, "Jesus! Jesus!"

GERMANY.

[From our own Correspondent.]

Berlin, March 14, 1891.

THE last weeks have brought some important personal changes for Church and State. This morning, Dr. Windthorst died, the energetic leader of the Ultramontane party. He was undoubtedly a man of great ability, quite fit to be the leader of a great political party. Will the party, as such, remain together after his death? is a question often asked. It is curious that this leader of the Opposition, who created so many difficulties to the Government for the last twenty years, is almost regretted now, as one fears that many of his followers, kept together under his strong hand, might now secede to the extreme Liberals. We have no sympathy whatever with the cause for which Dr. Windthorst fought; but we must acknowledge that he is an example of what a man can obtain, who is really independent, who expects nothing from the favour of anybody, who fears nobody, but resolutely stands up for what he holds to be true.

The vacant presidency of the Upper Consistory has been filled by Dr. Barkhausen, hitherto Under-Secretary of State in the Ministry for Public Worship and Instruction. It is a remarkable case that a Hanoverian, in whose province the union

of Lutheranism and Calvinism, as existing in the old Prussian provinces, is so strongly objected to, should assume the highest office in the administration of the National Church of Prussia. But though a Lutheran, he is not narrow in this respect, and in his former office he has had much occasion to observe the needs of the Church. He is, undoubtedly, a much more energetic man than his predecessor, and will do what he can to increase the influence of the body over which he is called upon to preside. He is a man of personal religion, and we can therefore welcome his appointment. A few days after this change, his own former chief relinquished the post he had occupied for nearly ten years.

Mr. von Gossler, a hard-working man, of great talents, has now retired into private life. He was, undoubtedly, a well-meaning man, and many acts of his ministerial office will not be forgotten. For the external position of the clergy he did a great deal. If there are things which he did not do, we must never forget that he was not free, but that the hand of the Iron Chancellor was often heavily upon him; and it is sufficiently known that many desirable ecclesiastical reforms were prevented by Prince Bismarck. After the departure of Prince Bismarck, the energy of the young

Emperor made itself strongly felt just in this department, though of course in another line. The Bill mentioned in my last letter, which provides the payment in full of all the money retained in the years of conflict to the Church of Rome, and its thorough change by the House of Deputies, is probably the reason why Mr. von Gossler resigned. His leaving was considered a last victory of the dying Windthorst.

The new Minister for Public Worship, Count Zedlitz, is a very able man. In the General Synod he was a member of the Lutheran party. He is considered a decided Conservative in politics, and an orthodox man in religion. On account of his conciliatory spirit and kind manners, he is, however, received tolerably well by the press of all parties. The duties of his new office are entirely new to him, and he will have first to take some time for his personal information.

The meetings of the "Association of Men against Immorality" have recently been held in different parts of our town. In the East-end they were strongly disturbed by Social Democrats. It gave an alarming evidence of the moral abyss into which our population has fallen. Truly, there exists also "a darkest Berlin."

This brings me to the visit of General Booth. He gave a lecture here on the 22nd of last month. A hall, containing about 400 seats, was hired. A number of invitations had been sent out to leading Christians of our city, and cards had been publicly sold for one mark each. All this was done to prevent disturbance. The General might have had a far larger audience in Berlin. Many people had to return without finding admission, as there was absolutely no more room. Mr. Booth gave, in an address of about two hours—which was held in English and translated into German—the chief interests of his well-known book. The audience was mixed. Besides many earnest Christians, there were also worldly people, who came out of curiosity, and who often looked as if they were inclined to sneer. However, there was no disturbance. The opinions expressed afterwards by the hearers were very different.

The annual meeting of the Blue Cross in Berlin took place last night. It shows that this movement, headed here by Lieut.-Colonel von Knobelsdorff, is progressing favourably. A number of saved drunkards gave testimony of the change, and shortly told the tale of their life. It is entirely a work of Gospel temperance. People are led to Christ.

ITALY.

[From our own Correspondent.]

Rome, March 15, 1891.

I HAVE several items of interest for your readers this month. First of all our little Protestant world in Rome has been deeply moved just one month ago by the almost sudden removal from its midst of a warm friend of the Evangelical Alliance—I mean the death of Mrs. Isabella Gay, the wife of the Waldensian pastor, Dr. Teofilo Gay, which happened after a week's illness, while the poor husband was in the United States on a mission on behalf of his church. This death was the occasion of a demonstration of practical evangelical alliance, inasmuch as the funeral was very largely attended by members of all our churches, and made quite an impression on that part of the population which witnessed it. Our dear departed sister was an English lady by birth, an admirable minister's wife, deeply attached to the Italians, and repaid by them with a touching love and esteem. The peaceful Christian death which crowned a life devoted to her family and

to the Master's service was a glorious preaching to the friends who crowded around her. May the Lord comfort and bless His bereaved servant who reached home too late to bid his beloved one farewell! Such has now been for weeks the prayer of many families and churches throughout this land.

We had at the end of last month, in the large and fashionable Sala Dante, three lectures by Dr. Capadose, of London (the son of the celebrated converted Jew of the Hague), on our Lord's Second Advent. These lectures have attracted quite a number of brethren and some outsiders. I cannot help thinking that perhaps some English and American Christians believe such subjects are overlooked by the Protestant preachers of this city, but I am happy to say that I myself have more than once heard this topic dwelt upon in evangelical churches here by native preachers in a way perhaps better suited to this population than when the preaching is done in broken Italian or through an interpreter.

[April 1, 1891.]

On Feb. 22 a Protestant temple was inaugurated at Rocca Imperiale, a small town in Calabria, where an encouraging work is conducted by the Waldenses through their evangelist, Signor Vitali, formerly mayor of that city, and Signorina Bonnet, the young lady teacher who came down there from the native Piedmontese Valleys, two years ago, to open a school which is now flourishing. The address was delivered by Pastor Pons of Naples, who, on laying the Bible on the pulpit, exclaimed: "Let the temple fall down and be smashed rather than have the Bible set aside." Special sermons were preached the same evening and the day after, by the Waldensian Pastors of Corato and Messina. The attendance at all the services was very numerous, and we quite understand and sincerely partake the joy of the Waldensians at the opening of this their first temple in that Calabria, where their fathers had a colony in the Middle Ages which was so fiercely persecuted by the popes.

Pope Leo, XIII., on the second of this month, on receiving the congratulations of the cardinals for the thirteenth anniversary of his coronation, made a speech which his newspapers publish in full, in which, referring to the celebration of the thirteenth centenary of the election of Gregory the Great, he draws a parallel between this old bishop and himself. First, he says that he has to fight to-day against exterior foes just as Gregory had to fight against the barbarians who threatened Rome. He therefore considers the Italian Government as similar to the barbarians of the Middle Ages, and for him the popular vote which has united Rome to the rest of Italy is just like the invasions of the barbarians! Then he goes on to say that as Gregory defended Rome and Italy

so the Pope is now Italy's best friend. He seems to forget that while Gregory worked to expel the foreign invaders from Italy, the popes have thirty-three times called foreign armies to devastate Italy for the benefit of the Holy See, and that he himself wishes for nothing else than separating Rome from Italy to make of it a fief for himself. Thereby he says that as Gregory by his missionaries "gave to England the benefits of the Christian faith," so he also now does his best to convert the whole of England; as if the Gospel had not been brought and preached in England long before Gregory, and England now needed Leo's Jesuits to enjoy the benefits of the Christian faith! Lastly, he declares that as Gregory did much by word and deed for the abolition of slavery, so he also has spoken against slavery in Africa; and now he promises, "if he lives long enough to celebrate his episcopal jubilee," to give a good part of the money that the faithful will then send him for the work of the abolition of slavery. Now that slavery has been abolished by Protestants, the Pope comes forward as being also an abolitionist, and does this much for the abolition—a promise, if he lives long enough, and if the faithful will give him plenty, to give part of other people's money, for that work!!

The friends of the Evangelical Alliance here, are busy preparing for the forthcoming international assembly in Florence. The native churches will hold on the 17th, the 24th, and the 31st inst., three special prayer meetings in the Waldensian, the Methodist, and the Baptist Churches. May the Lord hear all the prayers offered Him for the great assembly, and make it a success and blessing to His people in this land!

SWEDEN.

WE have received the following communication from Mrs. de Ramsay, of Jonköping:—

"We began this year by meetings every day in the prayer week—one for missions in general and one for the Young Women's Christian Association, where the mill girls gathered to the number of about 100, quite a superior class. The third evening we had the Young Men's Christian Association, a small branch. The older and larger branch here has a narrower platform, which seems contrary to the principles of

the grand stem in England. Only Christians are active members in our branch, but in that larger one at Jonköping none but Christians are members at all. Then the temperance society had a festival, and we had a good many pledges taken. The movement is much favoured now by the different classes of society, and every year tells of a decreased number of spirit licenses. The fifth evening we met to help on the sailors' work in one of our coast towns. That mission needs to be much more spread about in a country like

our own, surrounded and traversed by so many waters. On the sixth day of the week there was a gathering for the poor, who have suffered much here, too, though our winter has been mild compared to that in the rest of Europe; and on Sunday we had the regular address given by our local evangelist. At Wilhelmsö there are the four different Homes, the last of which—the epileptic—requires much thought and care. We have twenty children in all, and that makes at least fifty children of ordinary health; but it is such a blessed privilege to care for those unhappy little ones. One way of getting money for some few of the epileptic children of Sweden has been to order a group from an eminent artist—a sculptor—who has carved it in

frozen snow. A shed is erected, and its walls covered with pine trees; at evening the grotto is light up with electric lamps. A free collection is expected, and in this way many small gifts may help a poor child to better care and nursing. The King and his son, Carl, Duke of Westergöthland, are very much interested in this Home. As for the Queen Sophia, everybody knows what a friend she is of the sick and suffering, and she has expressed her hearty sympathy with the work at Wilhelmsö. But it is an expensive work, and trying to heart and nerve to live among such sights and scenes. Still, what is that compared to the bearing of the burden, often for life, by those who are seldom cared for or nursed as they ought?"

PERSECUTION OF PROTESTANTS IN RUSSIA.

We give the following extract from an article in the *Leisure Hour* for March:—

Within the past year public opinion in England has been deeply stirred by the reports that have reached us of cruel wrongs inflicted on the Lutherans of the Baltic provinces, and on the Jews of the south and west. The sufferers in both cases have appealed to Europe for sympathy and assistance, and their appeals have elicited loud manifestations of disapproval of the acts of the Russian Government.

But there is yet another scandalous persecution raging in Russia, to which little or no attention has yet been directed. Its victims have neither a powerful neighbour like Germany, watching the progress of events and hampering the arm of the persecutor, nor a powerful European press and enormous financial influence at their back. Because they are Russian peasants, and poverty-stricken, and ignorant, and frightened, they suffer in silence, and their voice is not heard.

The Protestant movement among the peasantry of the southern and central provinces of Russia is a remarkable one which, although attracting little attention outside Russia, is yet full of deep significance. Beginning thirty years ago in a little German settlement near the Black Sea, this movement, or "infection" as the priests prefer to call it, has now spread into twelve provinces, and its adherents are numbered by hundreds of thousands. Fifteen years ago there was hardly a Protestant in the entire archbishopric of Kieff; to-day, in 150 villages, the new

heresy is at work. In the sub-district of Tarash there are now over 2,000 Protestant families. There are villages where they may be numbered by hundreds—one, for instance, where there are 350. The movement is so great, that the bishops of eight provinces are conducting a stern conflict against it; pillars of the church like the Metropolitan Platon of Kieff and Archbishop Nicanor of Odessa, are employing all their resources to destroy these enemies of the Orthodox faith; but, notwithstanding every effort made to repress it, the new protest is going steadily forward, and fresh recruits are flocking to its standards.

"Efforts made to repress it;" these are the euphemistic words employed by a high official to describe a system of persecution which has had no parallel in Europe since the days of the Reformation. It is extraordinary how much ignorance prevails on this subject. It is extraordinary that these unfortunate people have had no powerful voice raised on their behalf, to point out their sufferings, to point out how these simple and timid peasants—endeavouring to live pure lives modelled on the precepts of the Gospel—are harried and oppressed, wantonly and cruelly persecuted.

A bare recital of specific cases is, perhaps, the best way to bring this matter before English readers. Declamatory writing about the iniquity of persecution for conscience' sake, and the beauty of complete religious freedom, is all very well in its way—no one has written finer things on the subject than certain Russian authors,

high in the esteem of the Government—but plain facts speak more eloquently and carry conviction more readily. My object is to bring before my readers specific cases of religious intolerance, to present in the simplest form what is actually occurring, by a recital of facts, to enable Englishmen to comprehend what their co-religionists in Russia can be made to suffer in the nineteenth century. It will be found that these cases require no comment to heighten the colours, or rather, I should say, to deepen the shadows, that the Russian St. Dominics are still at work, and that a plentiful crop of banished and persecuted heretics reward their labours.

Out of many cases, the first I shall cite is that of the peasant Tichenko, from a provincial market town. Were Tichenko in England he would probably attach himself to the Primitive Methodists, as his views on doctrine and church policy seem to have approximated to theirs. At the instigation of his parish priest, he was charged before the divisional court at Kieff with the offence of comparing icons, or holy pictures, to idols. The trial was held with closed doors. As far as I can ascertain, no account of what transpired appeared in the newspapers, but Tichenko afterwards informed a friend of mine of all that occurred. The president of the court argued the question with the priest and his victim, blamed the peasant for his temerity, and the priest for his harshness, and said he had no alternative but to punish the prisoner. He passed upon him, however, as light a sentence as possible: six weeks in jail, and a fine of eight roubles. The priest, not satisfied with the clemency of the court, complained to the metropolitan of Kieff; the metropolitan brought the matter before the governor of the province, and poor Tichenko on the expiry of his term in jail was "administered": obliged to leave his home, and with his family to settle in one of the southern provinces.

The next case is that of the peasant Makarinko, from the Kozilkov district. He is fifty years old, and has a wife and seven children. He was indicted for using disrespectful language about relics, for doubting the curative or medicinal efficacy of certain bones of saints. When called upon for his defence he seems, and well he might, to have been rather weak-kneed. "If the Batushka (priest) says the relics are wonder-working, very well, let them be so; I will say nothing against it." Nevertheless he

was sent to Siberia in convoy with some forty others—thieves and reprobates of all sorts. His wife and family were permitted to accompany him, and it is well to think for a moment of that journey to Siberia, of the mental anguish and bodily discomfort suffered by that innocent family.

It is to the Government of Stavropol in Ciscaucasia that most of these "malefactors" are exiled. The Orthodox are relatively scarce there, and there is little danger of infection to any one but the Nogai Tatars, and the Kalmyks and Kirgiz of the Steppes. Their principal settlement is a long valley of tolerably fertile land called Gorkaya Balka, "Bitter Valley;" truly a bitter valley to many there who look back with longing to their old homes in Russia. Here are Protestants from all parts of Southern and Western Russia. One of them is the peasant Babienko, from near Kieff. His case was peculiarly hard. He seems to have been an indiscreet sort of man, and to have used inopportune times for the expression of his religious opinions. But the neighbours took the law into their own hands, and on more than one occasion sadly maltreated the heretic. He was shunned, beaten, boycotted, and his life rendered so miserable that he foolishly determined to complain to the provincial governor. As soon as the governor heard his story he simply issued orders for his arrest and immediate banishment to Ciscaucasia. There was no examination into Babienko's story, no attempt to do justice between man and man; there was only this tyrannical order, and the miserable persecuted wretch is compulsorily taken from his family and home.

Both Ciscaucasia and Transcaucasia are full of little settlements of dissenters and schismatics of all sorts and conditions, who have been banished to those remote regions. Many of them are men for whom no sympathy can be evoked. Often attached to wild and impure doctrines, it is well perhaps that the simple and ignorant peasant should be freed from their contaminating influence. But the bulk of Caucasian dissenters, the Molokans, Dukhobors, Baptists, and others, are quiet, industrious, honest men, very considerably raised above the average Mujik in intelligence and the spirit of enterprise.

Even in those far-distant provinces we have inquisition made into opinion, and exilings and banishment for conscience's sake. From Russia the sectaries are banished to Siberia and the Caucasus;

from the Caucasus they are banished to the remoter parts of Russia. I will cite only one case out of many—that of the school teacher, Emirchanoff. At an early hour of the morning when he and his family were asleep, he was visited by a police official and taken before the prefect of the city of Tiflis, accused of spreading Protestant doctrines among the Orthodox Russians. The prefect informed him that instructions had been received from St. Petersburg for his immediate deportation to a village in the Government of Orenburg, a province contiguous to Siberia, and that until the authorities had made arrangements for carrying this into effect he was to go to jail. He asked to be allowed to see his wife before going to prison, but this was refused. In prison he was placed in a ward with some eighty common felons, and suffered the ignominy of being clad in the prison costume. When stripped of his own clothes he was shown a heap of cast-off prison garments lying in a corner, and told to select whatever might fit him. Emirchanoff describes these clothes as stained with filth, crawling with noxious vermin, and unutterably abominable. His nights were passed in an unventilated room, without beds or bedding, with some twenty others. He describes the fetid atmosphere of this den—a place only large enough to accommodate ten persons—the sickening stench, the abominable habits of his companions, the vermin, and he wonders he did not become insane. After ten days and ten nights of this disgraceful treatment he was allowed out on bail, and fourteen days after his arrest he and his large family were on the road to Siberia, escorted by a guard of police. These are specific facts, and they speak for themselves; comment only spoils such stories.

I will now illustrate another phase of the persecuting spirit which has taken such fast hold of the Russian authorities, by citing the case of the three Protestant peasants, Anteratchuk, Nagorny, and Mojar, of the village Turbooka. The mother of one of these men had died, and they were anxious that she should be buried without the rites of the Orthodox Church. But, contrary to their desire, the body had been taken into the church, and the priest was about to begin a service for the dead when

a disturbance arose, which was afterwards proved to be caused by one of the Protestants giving the priest a violent push. For the defendants it was alleged that they were simply protecting themselves from the violent conduct of the priest. Two of the five accused persons, on abjuring Protestantism, were sentenced to trifling terms of imprisonment; the others, whose names I have given, were sentenced respectively to thirteen, twelve, and fifteen years' hard labour in Siberia.

Before proceeding to narrate other painful instances of the barbarous persecutions to which Russian Protestants are now subjected, it will be well if I state the articles of the Penal Code on which the greater part of this nefarious action is founded. These articles, numbered 187, 189, and 196, form, however, only an insignificant part of numerous enactments for preserving inviolate the purity and unity of the Orthodox Church. Paragraph 187 deals with the "crime" of leaving the Church for another Christian community, and cites the punishment as loss of civil and personal rights and privileges, and transportation to Siberia. There is an alternative punishment for milder cases at the discretion of the court: work in a reformatory for a period not exceeding eighteen months. Article 189 treats of the crime of those who, either by means of preaching or writing, pervert orthodox believers, "although it be to join another Christian community," or who mislead people so that they join an heretical sect, or who induce others to join a dissenting sect or to embrace dissenting views. For a first offence the punishment is loss of certain personal rights, and imprisonment from eight to sixteen months; for a second offence imprisonment in a fortress from thirty-two to forty-eight months; the third offence entails loss of all rights and transportation to Siberia. Article 196 specifies the punishment for spreading or propagating the views of heretics or dissenters already sundered from the Orthodox Church, or for establishing the views of any new sect dangerous or hostile to the faith. This punishment is loss of all civil rights and transportation—from European Russia to the Caucasus, from the Caucasus to Siberia, and from Siberia to "regions beyond."

EVANGELISTIC MISSION FOR SPAIN.

WE have much pleasure in giving insertion to the following appeal which is being issued from Madrid:—

Dear Brethren in the Lord,—Twenty-two years have passed since Spain was opened to the Gospel. Much has been done in these years for the evangelisation of the country. The Gospel of the Grace of God has been preached in numerous places and many have accepted the free pardon of their sins for Jesus' sake. Not a few congregations of believers have been gathered in large towns as well as in lonely country places. These have been served by faithful pastors, and many a soul has passed to the realms of light washed in the blood of the Lamb, and joyful in the Redeemer's joy. We have every reason to be thankful for what we have been permitted to do. But the contemplation of this only reveals what an immense field remains to be occupied. Fifty or sixty settled congregations,—what are they among the 11,000 towns and villages of Spain and its 17,000,000 inhabitants? It is true that the Bible societies—the British & Foreign, the National of Scotland, and the American—have had their agents in all parts of the country, and many are the testimonies to the efficacy of their work. But these societies from their very constitution and nature are precluded from following up the movement initiated by their own agents in the circulation of the Word of Life. From the very beginning there have come to us, through the colporteurs, appeals for men to explain more fully that Word, and it is to be deeply regretted that a corps of evangelists who might have responded to these appeals, and thus secured and consolidated the work often so auspiciously begun by the agents of the Bible societies, should not have existed from the beginning. Had this been done Spain would, we believe, have presented a very different aspect from what it does now with its scattered and isolated missions.

But it is not too late, and undoubtedly the twenty years' work of the Bible Societies has prepared the ground—so that we may expect a speedy and abundant harvest if the work is now taken up with energy and vigour. Even within the past few weeks most interesting instances of eagerness to listen to evangelical preaching are reported by the colporteurs, instances which show that if the movement could be carried on by properly

trained and constituted evangelists, entire villages might be won for the Gospel.

These considerations have induced us to form ourselves into a committee for the purpose of making an appeal to our brethren in other countries to furnish us with the means of organising a corps of evangelists, who would, under our direction, evangelise the provinces visited by the colporteurs. In order to make our work more concrete and compact, at least, in the beginning we propose to limit our operations to the region of the centre, or the provinces immediately surrounding Madrid. Our object is not to furnish anything more than the services of the evangelist to the groups of Bible readers which may be created by the action of the colporteurs. The evangelists will visit these groups, speaking in any house or houses that may be offered to them. But the work will be carried out on the strict principle of helping the people to help themselves, as we are convinced that this is the only way to secure a rapid and successful evangelisation of the country. Should our friends enable us to extend our operations by their generous liberality, our proposal can easily be adapted to the whole country.

The composition of the committee is, we believe, the best security and guarantee for the catholicity and undenominational character of the work we propose to do. The simple preaching of the Gospel of Christ is our aim and object, with absolute exclusion both of systems of doctrine and of ecclesiastical organisation.

Members as we all are of the Evangelical Alliance, its basis may be considered our programme.

We confidently expect that our friends will come to our help and be the means of thus inaugurating a new era in the history of Spanish evangelisation. We believe that if our plan can be carried into effect, the chapter which we will thus be able to write will be second to none in the history of missions. Spain was once a great Christian nation. She will yet be such again. And Spanish, after English, is the most *extensively* spoken of human languages.

In the meantime, Donald Matheson, Esq., Treasurer of the Evangelical Alliance (7 Adam Street, Strand, London), has kindly consented to be the depository of such funds as our friends trust us with,

and due reports will from time to time be furnished of these funds.

(Signed)

J. B. CARRERA, Reformed Church
(Episcopal).

C. TORRES, Spanish Christian Church
(Presbyterian).

L. DE VARGAS, Spanish Christian
Church (Presbyterian).

F. FLIEDNER, Lutheran Church.

J. LOND, Wesleyan Methodist.

J. JAMESON, of the British & Foreign
Bible Society.

4 Leganitos, Madrid, Feb. 1891.

THE GOSPEL IN SPAIN AND PORTUGAL.

WE give the following extracts from a communication signed "H. R. C.," and which appears in the *Presbyterian Messenger* :—

Having returned from my annual business journey to Spain and Oporto, I send you a few notes of what I could pick up by the way concerning Gospel work in those towns which I visited. In Jerez Mr. Villisid and his wife still labour on, keeping together the old members of their little church, but meeting with much discouragement with regard to their schools, as the Jesuits have built a very large school close to them, in order to counteract their work, and the parents are being induced to send their children there by various promises of material help, &c. There are instances, however, in which both children and parents, being disappointed in their expectations, are returning to the evangelical schools. There is comfort in the fact that the children are being taught to read in the Jesuit school; and when they can do this they may get possession of some of the Bibles and tracts which Mr. Villisid freely distributes, and thus be brought to the knowledge of the Truth, and bring in their parents too, who for the most part cannot read at all. The grants from the Bible Society and the Religious Tract Society were mentioned with much gratitude.

At Mr. Villisid's house I met a young Bible-woman, who for the last few years has been quite blind. She and her mother were converted in the schools of Miss Ross, a most devoted Scotch lady, whom doubtless some of your readers knew, and who commenced the good work that is still being carried on in the neighbouring town of Puerto Santa Maria. She, "being dead, yet speaketh" through the mouth of this young woman, and through many others who were turned "from darkness to light" by her instrumentality. This Bible-woman was saying that though the trial was great, she could even thank God for her blindness; for being of a naturally timid disposition, she was helped in speaking to people about their souls by

not seeing the faces of those she was addressing, and thus escaping the discouragement of their frowns, or other expressions that might have dismayed her. She gave us an instance of this, that had recently occurred. She was led to visit a tailor, an infidel, whom she knew. She was received by him and his wife and daughter in the workshop, surrounded by numerous men at their work. In the course of conversation the tailor made use of some blasphemous expressions, and the poor blind girl, thinking that she was only in the presence of the three members of the family, rebuked him with much warmth, and seemed to be given by God's Spirit words from Scripture and arguments just fitted for the occasion, and it was only on leaving that she heard from her companion how many others were present, which, had she known, would have prevented her from testifying as she had been enabled to do.

On leaving, Mrs. Villisid took down from the wall a card on which was her favourite text, "Pray for the peace of Jerusalem," telling me that she was a converted Jewess, and that "her people" were ever on her heart. It was pleasant to see the evident cheer it was to these labourers in God's vineyard to receive a visit from one who took any interest in their work; for, living as they do from year to year in the midst of such deadening surroundings, they are glad to see anyone who will visit them and speak a word of encouragement. I am sorry to say the English Colony there evince little or no interest in the work.

I only had time for a flying visit of about ten minutes to the Rev. W. Moore and his wife at Puerto. I am sorry to say Mr. Moore was very poorly, the severe winter having tried his chest very much. Still he spoke with cheerful courage of the work, and of the prospects of the Theological College, of which, under the Irish Presbyterian Church, he is the head.

Passing to Oporto, I found all my old friends hard at work, and much cheered by tokens of God's presence in many gracious ways during the past year. I

arrived on the day of the military revolt, and, as my hotel was close to the scene of the fight, I heard every shot that was fired. The many deaths, especially among the populace, rendered the services of the following day (Sunday) particularly solemn.

Gospel work is being carried on in several parts of the city, but I have only come in personal contact with that of the Rev. Robert Moreton and of Mr. Joseph Jones, who work together on some platforms, but also have their separate agencies and schools.

A colporteur whom I met had just returned from a journey to a neighbouring town, where he was arrested for "spreading sedition," and taken before the ecclesiastical authorities. After examination he was permitted to go free, but one of the priests remarked, "We ought to start a fund for the purchase of sticks to beat these fellows with." But, in spite of all difficulties, "these fellows" are doing a noble work, and I am glad to say that, for the most part, the civil authorities are not nearly so inimical as the priests.

In Tarragona there is only one resident Englishman, and I have not heard of any Gospel work there. I had an interesting conversation with the Spanish merchants who came to lunch with me. The conversation turned on the question of religion, and they told me that, as far as their experience went, the educated classes were sinking into utter indifferentism. The priests were no help to them, either as models of purity or in giving true spiritual counsel; on the contrary, they were in the forefront of every political intrigue, and all respect for them had disappeared.

"We try to be good husbands and fathers," said one, "and for the rest it is business, business all day long, and Sundays as well." The next time I met this gentleman I gave him a little book, which he promised to study "en calma" (quietly and with attention), and I was struck with the genuine look of gratitude in his face. Many doors are open, and more labourers are sorely needed.

On this coast is the "Figuera Mission" of Mr. and Mrs. Rodriguez; but I do not go so far north as that. I see, however, from a recent report, that they have just opened their new halls and schools, and that two of the local Roman Catholic papers favourably noticed the proceedings. The Town Council has also actually made an annual grant of £5 to their "Protestant Hospital."

On the north-western coast the gentleman who for so many years has carried on his Baptist Mission has been so ill that his congregation desired that he would discontinue preaching for two months. On New Year's Eve they had a midnight service, to which the good man insisted on being carried. He was literally "borne of four," and, being placed in the midst of his people, he earnestly exhorted both the saved and unsaved, and it is said that his words and the whole scene made the deepest impression on those present.

Thus, in the north, south, east, and west of the Peninsula, and in many more places than I have named, are the glad tidings of salvation through faith alone in the one Mediator being proclaimed. Let us at home do what we can, and pray for God's rich blessing on His work and workers.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, NORTHFIELD, MASSACHUSETTS.

It began five years ago, at Northfield, but in the summer. Those who look beyond the seen to the unseen know that there was a still earlier beginning than this, a commencement in the united prayers of one or two earnest young hearts, who laid the problem of the evangelisation of the world in this generation, and the rousing of America's young men and women to their responsibility in the matter, constantly and untiringly before God, until His answer came.

In July 1886, 280 young men, American college students, gathered to study the Bible at Mr. Moody's summer school. The first fortnight of the conference went

by. No one seemed to be thinking especially about missions. Spiritual life and Scripture truth were the central themes of discussion. But one of the men from Princeton College had come, after weeks of prayer, with the conviction that God would call a few at least from this Northfield Conference out to the foreign field. At an early day he summoned all the men who were seriously thinking of missions. A little band of twenty-one students gathered in response; and after conference they began, together and individually, earnestly to pray that the spirit of missionary consecration might pervade the summer school. In a few days they

were to see their faith rewarded far more than they had dared to hope. On the evening of July 16 a special mass meeting was held, at which Dr. Pierson gave a thrilling address on missions. He supported, by the most convincing arguments, the proposition that "all should go, and go to all." This was the key-note which set many men thinking and praying.

A week passed. On Saturday night, July 24, another meeting was held, which has since become known as the "meeting of the ten nations." It was addressed by sons of missionaries in China, India, and Persia, and by seven young men of different nationalities — an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian, and an American Indian. The addresses were not more than three minutes in length, and consisted of appeals for more workers. Near the close, each speaker repeated in the language of his country the words, "God is love." Then came a season of silent and audible prayer, which will never be forgotten by those who were present. The burning appeals of this meeting came with peculiar force to all.

From this night on to the close of the conference the missionary interest became more and more intense. One by one the men, alone in the woods, or in their rooms with their Bibles, fought out the battle with self, and were lead by the Spirit to decide to forsake all, and carry the gospel "unto the uttermost part of the earth." Dr. Ashmore, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon "missions as a war of conquest, and not as a mere wrecking expedition."

Only eight days elapsed between the "meeting of the ten nations" and the closing session of the conference. During that time the number of volunteers increased from twenty-one to one hundred, who solemnly signified that they were "willing and desirous, God permitting, to become foreign missionaries." Several of the remaining 150 delegates became volunteers later, after months of study and prayer.

Thus the movement began.

Nobody could have predicted that the little fire thus kindled among the Massachusetts hills was to spread north, south, east, and west, throughout the United States, inspiring thousands of young hearts, and determining hundred of lives for the foreign mission field, till between three and

four hundred institutions should have caught its glow. Yet such was to be the case. Far exceeding the anticipations of even its most sanguine friends, the Student Volunteer Movement for Foreign Missions, thus begun, has grown during the last five years, till it now numbers between five and six thousand young men and women who have signed its simple but significant pledge, "We are willing and desirous, God permitting, to become foreign missionaries." Its statistics last May, given by Mr. Walter J. Clarke, corresponding secretary of the movement, show that while, as might be expected, not all who sign the volunteer pledge are able in the end to carry out their purpose, yet about half may be expected to do so.

Out of the 825 students who had then finished their course of study, 400 had either gone or were likely to go to the foreign field, and 425 had either withdrawn or had been rejected by the boards on account of health, lack of funds, or other reasons.

Five thousand persons have signed the volunteer pledge. It is estimated that 1,750 of these are at present college students, 450 theological students, and 125 medical. About 650 are in academies and 200 in grammar schools, while 500 are not now in the schools by reason of the failure of health or lack of means, and 500 are not students. Of those who have completed their course of study, 275 are still in this country, 125 of whom are not likely to reach the foreign field, while nearly 250 have gone to their work in the foreign field. About 250 have renounced their decision, and 50 have been rejected on account of ill-health or for other reasons.

The larger part of the volunteers are of course still pursuing their studies. They will ripen for actual work at the rate of 400 a year.

Considered with reference to the time required to complete proposed courses of study, the 5,000 volunteers are in the following stages of readiness: study completed and gone abroad, about 250; study completed and still in this country, 150; to be completed in 1890, 400. In each of the four years following, about 550 will complete their courses of study, while 1,200 have more than a four years' course before them. About 500 are uncertain as to the length of time required. To complete the 5,000, the 250 who have re-

nounced and the 50 who have been rejected must be added.

Since these figures were published the number that have sailed has risen to between 300 and 400; and the importance of the movement may be judged from the fact that it is convening at Cleveland, Ohio, on the 26th inst., God willing, a three days' Convention, at which all the great missionary societies of America will be represented.

South America, Mexico, Japan, India, China, Syria, Persia, and Africa will be represented at the convention by returned missionaries; while, besides the volunteers themselves, who will be numbered by the hundred, and besides the representatives of the Young Men's Christian Association and Young Women's Christian Association, the American Inter-Seminary Missionary Alliance and the Canadian Inter-Collegiate Missionary Alliance, the leaders of the five great Young People's Societies of America are also expected to attend.

Between the first handful of college-men at Northfield who drew up and signed

their simple pledge in 1886, and the present organization that can summon to its international convention representatives of the seventy missionary societies of America, and be willingly responded to by such men as Dr. Gordon and Dr. Ellinwood, a wide gap certainly exists. But the second lay hidden in the first; 1886 was the day of small things which have since been developed by prayer, patient effort, the courageous attempting of great things, and the abundant blessing of God.

All friends of missions are familiar with the story of the first year of the Student Volunteer Movement in the States. The news of the college tour taken by Messrs. Wilder and Forman, who carried the inspiration of the summer school through the length and breadth of the country, and the fact that 2,200 young men and women, before Northfield Conference met again, had signed the volunteer pledge, spread almost like the tidings of a second Pentecost to the farthest mission-field.

—From *Regions Beyond*.

Missionary Notes.

BOHEMIA.—Mission work in the Austrian Empire is limited almost wholly to Bohemia. The one missionary of the Board bears himself bravely in the care of his parish of 5,000,000 of souls. Besides sending men and women to aid in the Bohemian work at Cleveland, Ohio, he reports the addition to the five churches under his care of nearly one hundred members. As one sign of the times a tablet was erected the past year to the memory of John Huss, and now stands in a public place among the memorials of the great men of Bohemia. Something of a change this, since Huss was burned at the stake as a witness to the purity of the Christian faith. The event of the year is the realization of the long-cherished hope of a suitable place of worship for the evangelical church at Tabor—so rich in historical memorials of loyal work and sacrifices for Christ and his cause two centuries and a half ago.—*Missionary Herald*.

SOUTH AFRICA.—King Malike, the Mohammedan Emir of Nupé, sought the aid of Bishop Crowther as follows: "It is not a long matter—it is about barasa (rum), barasa, barasa. It has ruined my country,

it has ruined our people very much, it has made our people become mad!" He closes his message with the words: "For God and the Prophet's sake—for God and the Prophet's, His Messenger, sake—you must help us in this matter, that of barasa!" Khama, Chief of Bamangwato in Bechuanaland, said to the British magistrate, "I dread the white man's drink more than the assegai of the Matabele. That kills men's bodies and is quickly over, but drink puts devils into men and destroys their souls and bodies for ever. It's wounds never heal. I pray you, however, never ask me to open even a little door to drink."—*South African Pioneer*.

MCALL MISSION IN PARIS.—In the last six years the centre of Paris has been invaded. Years ago, whirling down from the heights of Belleville in the omnibus, passing the densely crowded commercial quarters, I used to long for a witness for Christ in the midst of them. The Mission encircled the city like a ring of forts, but mile after mile in the centre was untouched. It is no longer so. Besides the station of Bonne Nouvelle, there are now those of Rue St. Dennis, Rue du Temple, and more

notable than all, Salle Rivoli, redeemed from the service of Satan and dedicated to God's work. That hall was familiar to the ungodly and dissipated of Paris. Now they will stop and wonder—what sort of people speak there? This thing could not be done in a corner. One of those large halls in a central quarter costs as much as three or four smaller ones: but, open as they are every night to much larger numbers, the cost and labour are amply repaid. Then I might speak of the increasing thirst for knowledge of the Word of God. I might speak of the widening of public opinion in relation to Protestantism. In the Salle Rivoli, to which I referred, well-known pastors speak, on certain days of the week, to crowded audiences of men—Catholic or nothing. A few years ago these men would have heard the name of Protestant with dread. Now, "what does it matter so long as the speaker gives us something to think of?" On the surface, one or two changes struck me. The addresses are getting longer, and less variety is needed, one man often doing the whole work of the meeting, instead of two or three as it used to be. It was a new thing to hear a man or woman say, "I belong to the temperance." Abstainers' unions are becoming common in the halls, alas, with reason. The number of drunken people I met with in the omnibuses struck me also as quite a new thing. It is a wonderful and glorious work. Those who can work in France to-day are making history. The first reformation was quenched in blood and fire. A second reformation, we believe, has begun. Shall it languish and die? or shall it grow and prosper and fill the land? That greatly depends on us. What has been done? What remains to be done? Will you believe it, that up to this evening there remain whole departments of France—and you know a department of France is something like a county in England—in which there is no purely evangelistic work. We long to make up our 128 stations to 1,028, or I would say rather to 5,000.—M. Santter gives the following statistics: Forty-one halls with 8,200 seats in or near Paris; 87 halls, with 10,500 seats, in 52 towns; in all, 128 halls with 18,700 seats. In these halls are held 11,000 meetings for adults only, not counting the children's meetings and special meetings for women and girls.—*Dr. McAll in his Quarterly Record.*

CASHMERE.—The Rev. R. Clark, of the Church Missionary Society, on the present opportunities for extending Christ's kingdom, writes: "After centuries of oppression and degradation of the people, the change has at last come. It would seem as if the time to have mercy and pity, 'yea, the set time, has come,' and there seems to be a prospect of freedom and enlightenment now for the people of Cashmere. This country is now united with India by the wonderful road from Baramulla to Kohala, which is ninety-seven miles long. From Kohala it has been continued to Murree by the English Government. Often carried along the side of fearful precipices, or through stupendous cuttings, sometimes through tunnels, and over heavy embankments, or across bridges which sometimes seem almost to be suspended in the air, this Cashmere road, in the valley of the Jhelum River, is said to be the grandest road in Asia. Its construction in so short a time is due to the energy and resolution of the Resident, Colonel Nisbet. Another road—200 miles long—is being now constructed to Ghilgit. Many other improvements and reforms have been also inaugurated by Colonel Nisbet. It is now proposed that a railway should be made to Cashmere. Cashmere is no longer isolated. May God grant that these reforms and improvements in the country generally may be continued, and that nothing may ever be allowed which may throw things back again to what they were before! May He who caused light to shine out of darkness now cause light to shine on this dark land, both spiritually and physically. It is a cause of deep regret that, in consequence of weak health, Colonel Nisbet is now obliged to take furlough to England. After patient waiting and working in Cashmere for twenty-eight years (since 1862) a great and effectual door seems now to be widely set open before us in this land. We observe that Cashmere is thickly populated with intelligent, though in most cases ignorant inhabitants. This population, with a good Government, will increase. Srinagar, the capital, has now 130,000 people living in it. It is 'a good land: a land of brooks of water, and of fountains and depths that spring out of valleys and hills'—a land of beauty, a land of fruits and rich harvests, which nature, or nature's God has formed so beautiful that it seems as if it were made to be a garden of the Lord. Cashmere by its geographical position is thrust forward

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into Central Asia, and is now our outpost of Christianity on this frontier of India. It is the starting-point for travellers to Ladak and Iskardo, and Kafiristan and Tashkund and Lhasa. Such ways as these are highways for the Gospel of Christ. Cashmere is a great centre, leading to many countries. We remember that Cashmere once sent forth 500 Buddhists to convert Thibet, and that from Cashmere Buddhism spread to Candahar and Cabul. Our opportunities here are very great. The Cashmere Mission should always be maintained by our Society in strength."—*Church Missionary Intelligencer*.

TURKEY.—We quote the following interesting items from the (*Missionary Herald*) (A.B.C.F.M.): "We learn from Turkey that the American College for Girls at Constantinople, formerly called the 'Home,' has opened with a large number of students both from the city and from distant parts of the empire. Every inch of the buildings is occupied, and the outlook for the year is most hopeful. Central Turkey College, at Aintab, commenced its fall term with eighty-six students. The Girls' School at Adabazar has opened this year with larger numbers than ever before, twenty-nine of the sixty-one pupils being boarders. Miss Sheldon reports that there is but one empty seat in the school-room and that the dormitories are overcrowded. It is reported that Mr. Wisard and Mr. McDowell, who were plundered by the Mountain Nestorians, have been allowed damages by the Turkish government to the amount of 500 liras. But characteristically payment is delayed. . . . The revival which was in progress at Aintab when the report of last year was given proved to be the most widespread and effective which has ever visited the churches of these missions. From Aintab it spread to Marash, thence to Hadjin, and later to Adana and Tarsus, with most precious fruits in all these centres. In Aintab alone there were 538 additions to the churches; and it is quite within bounds to say that there were a thousand hopeful conversions within the limits of this one mission. But the gracious visitation reached beyond this mission and brought spiritual refreshing to Marsovan and Ordoo, to Erzroom and Erzinghan and Harpoot, and as we write is coming to many a city and village in the Cesarea field. That the three centres of collegiate and theological education in these missions have been thus specially visited and re-

freshed is cause for devout thanksgiving and for rising hope. And it is of special interest to note that the schools of the missions, almost without an exception, continue to be the scenes of special spiritual awakening, the source of the largest accessions to the churches. The institution at Scutari, hitherto known as the Home, is henceforth to bear the name of the American College for Girls at Constantinople, and hopes to raise its standards of work and requirements to comport with the larger name without losing in the least the deep religious tone and special domestic features which thus far have so happily marked its life. More inconvenience has been felt from governmental interference during the past year than for many years before; and political complications have broken in violently upon the peace of communities and the progress of missionary work in several parts of the Eastern Mission, especially at Erzroom. The Armenian population shows an unusual restiveness under the unusual oppressions of the government, and the future is full of uncertainty. Happily thus far none of the missionaries have suffered, and in only a few places has their work been seriously checked. The serious and long-continued illness of Dr. Constantine has interfered not a little with the plans and success of the Greek Evangelical Alliance. Those native brethren upon whom special burdens have thus devolved have acquitted themselves well, and, despite the adverse conditions, real progress is reported in the Smyrna field, and at other points."

INDIA.—*World Wide Missions* for November contains a letter written by a native preacher, a convert from Islam, named Hasam Raza Khan, who is labouring within the North India Conference. His letter is dated September 17, and he says that within two months he has baptized 400 persons, all "heart Christians." He says that from hundreds of places the invitation is received, "Come, and make us Christians, and teach us and our children." He expresses a confident expectation that there are other hundreds who will be ready for baptism. The presiding elder of the Rohilkund district of the North India Conference confirms the tidings. It seems that in this region the English Church Missionary Society have been at work for twenty-five years, but there has been little apparent fruit from their labours. There is a great call for native preachers and teachers.

JAPAN.—To sum up the results of the year's work so far as statistics can give them, the number of missionaries, men and women, has increased from 514 to 533; the places opened for the stated preaching of the Gospel, from 1,069 to 1,402; new churches organised, 27; members received on confession of faith, 4,554; giving an aggregate of 387 churches and 36,256 members. The number of native pastors and preachers remains about as last year; also, the schools of different grades. The high schools and colleges for both sexes had an attendance of 7,780, of whom a large number are preparing to take part in the evangelisation of their countrymen. As auxiliary to the more direct evangelistic work a score of men and women have commended the Gospel by their ministrations to the physical needs of those among whom they labour; industrial training has helped to some little acquaintance with mechanical arts while furnishing the means of support to worthy young men who otherwise might have failed of an education, and the press has scattered its leaves by millions for the healing of the nations. Such is a brief summary of the work committed to the prayers and sympathies of the constituency of this Board—presenting larger opportunities, more urgent needs, and greater promise than ever before.—*Missionary Herald*.

FORT GEORGE, HUDSON'S BAY.—Fort George, the principal mission and trading station in the north-eastern part of Hudson's Bay, is situated a few miles up the Big River, and to it resort Eskimos and Cree Indians, with whom a considerable trade is carried on. The situation is a good one, and all things considered, it is perhaps the best station for the means of living in the whole of Moosonee; the beautiful white fish is plentiful, while within a reasonable distance large quantities of salmon-trout are obtainable. In the spring and autumn, grey geese, waxies, and other wild fowl supply an abundance of excellent food. Potatoes and other vegetables are grown, but the former are not always a sure crop in consequence of early frosts. The Hudson's Bay Company's establishment is kept in excellent order, and is a picture of cleanliness and neatness. The Indians are a very quiet set of people, with few exceptions, having but little energy of character, willing to receive instruction, but not willing to

make any very great exertions to obtain it. The Eskimos have far more energy, and take great delight in learning; there is scarcely an adult among them who cannot read, and when they are joined by other Eskimos from the far north they set about instructing them to the best of their ability. In the autumn of 1852 the Rev. E. A. Watkins took up his residence here, and laboured zealously for several years. In 1876 Mr. Peck, then unordained, came from England to Whale River. He was afterwards ordained, and finally settled at Fort George, where a very modest parsonage and a good substantial church were erected, the principal builder being Mr. Richards, an excellent native clergyman.—*The Bishop of Moosonee*.

INDIA.—The *North India Gleaner* gives the following account of the baptism of a Hindu gentleman of good family and his two daughters and a young nephew, which took place in Trinity Church, Calcutta, on Sunday, November 23, 1890: "B. S. is a Marathi gentleman in the Government Survey Office, and knows but little Bengali, consequently the service was conducted chiefly in English. He first heard of Christianity from his father, a doctor, connected with the army, who both read the Bible and prayed, and taught his children to do so too, but was never himself baptized. He died soon after the Mutiny, and it has taken all these years to ripen the seed he sowed. A few years ago, B. S.'s wife died, leaving him three little children to care for, besides an orphan nephew and niece. Hitherto his reason had acquiesced in the truth of Christianity, although the love of the Saviour had not touched his heart. But recently serious family troubles have made him feel the need of a personal Saviour and Friend, and we believe he is now proving his love in the midst of the severe persecutions which he is encountering on account of his baptism. His daughters have been placed in a Christian school, and we hope his nephew will soon gain admission into another."

CHURCH MISSIONARY SOCIETY.—A summary of the Church Missionary Society's work is as follows: Missions have been founded in West Africa, East Africa, Egypt, Palestine, Persia, Northern India, Punjab, Bombay, Madras, Travancore, and Cochin, Ceylon, Mauritius, South China, Mid. China, New Zealand, North America, and the North Pacific. There are 305 stations, 269 ordained missionaries, and

nearly 300 native clergymen. Christian teachers and helpers included, the total force is 4,665. The number of native ad-

herents is 188,000; native communicants, 47,000. There are 1,768 schools, with 73,036 pupils.

BRIEF NOTICES OF BOOKS.

General Gordon: A Christian Hero.

By Major SEYMOUR CHURCHILL. London: Nisbet & Co.

This work is dedicated "to the young men of England," and is admirably adapted to stir up a spirit of noble emulation amongst such. It is always difficult to re-tell a twice or thrice told tale so as to enlist the interest of the hearer, but this Major Churchill has succeeded in doing. The two chapters in the middle of the book, dealing with Gordon's religious views are of especial interest. There we are told, what is probably new to most people, of the decisive spiritual change that came over Gordon on his father's death. Major Churchill points out that Gordon's divergence from Orthodox Christianity on certain grave points such as future punishment, was probably due to his isolation during much of his life, and lack of opportunities of hearing both sides of a

question; these and the concluding chapters are of especial interest. The clear and lucid style, the arrangement of materials, and above all, the spiritual tone visible throughout, should secure for this book a wide circulation.

Help to Home Worship. Tablet pages of Simple Prayers for the Family, with hymns for each month; price 8s. per 100. By the Rev. CHAS. BULLOCK, D.D. Home Words Office, 7 Paternoster Square.

THE much-esteemed Editor of *Home Words*, in view of the frequent neglect of Family Worship in the homes of the poor, has proposed that "the Lord's Prayer Union" should be established, and fathers and mothers invited to become members by engaging daily to pray the Lord's Prayer with their children. It is hoped that when prayer has been introduced, the Scriptures will also be read. The Tablet pages above noticed will be found most helpful.

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, March 12, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. H. E. Brooke.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Miss Chippindale, Tunbridge Wells.
H. Cornwall, Esq., Tunbridge Wells.
Mrs. Banks, Edinburgh.
Rev. W. G. Smart, and Mrs., Funchal.
Miss Burdon, Durham.
Rev. H. Goldberg, Durham.
Rev. M. Hallighan, Durham.
Miss F. R. Shields, Durham.
Mrs. Simey, Durham.
Rev. T. A. Wolfendale, and Mrs., Durham.
O. H. Tomkins, Esq., Durham.
Rev. C. H. Fleetwood, Durham.
Miss E. E. Lemon, Durham.
J. F. Hobson, Esq., Durham.
R. D. Cruikshank, Esq., Durham.
Mrs. Tucker, Durham.
Miss Hillyard, Durham.
Mrs. J. G. Gradon, Durham.
Mrs. Cohn, Durham.
Miss Dumaresq, Durham.
Mrs. Tomlinson, Durham.
Rev. J. G. Freen Read, and Mrs., Durham.
Mrs. and Miss Scholesfield, Newcastle.

Rev. J. Mitchell, Newcastle.
W. M. Richardson, Esq., Newcastle.
Sergeant J. L. Hammond, Newcastle.
Mr. John W. Maller, Newcastle.
Mr. C. Dawson, Newcastle.
Mr. Edward Richardson, Newcastle.
Mr. J. B. Shipley, Newcastle.
Captain Alex. W. Cobham, J.P., Eastbourne.
Rev. E. Freeman, Newcastle.
Geo. Jenkins, Esq., and the Misses, Newcastle.
Soren Trolldahl, Esq., Newcastle.
Thos. Hunter, Esq., Newcastle.
Rev. B. W. Oaler, Teignmouth.
Rev. Jas. Pearson, and Mrs., Newcastle.
Miss Bushnell, Newcastle.
Miss Errington, Newcastle.
Miss Scott, Newcastle.
Miss W. A. Harrison, Corbridge-on-Tyne.
A. St. Clair Humphreys, Esq., Low Fell.
Mrs. Swinburne, Gateshead.
Rev. Edwd. Haythornthwaite, Felling-on-Tyne.
Miss Emily Cox, Gateshead.
Miss Mawson, Gateshead.

DEPUTATION WORK.

General Field reported the departure of Mr. Arnold on the 9th inst. for Paris en route to attend the General Conference at Florence. He also reported recent meetings at which he had spoken on behalf of

the Alliance at Newcastle-on-Tyne, Gateshead, and Durham.

MAY CONVERSAZIONE.

The Secretary reported that the Rev. Dr. Angus had again kindly offered to place at the disposal of the Council the rooms of Regent's Park College for the Annual Conversazione. The offer was thankfully accepted, and the date (May 21) fixed for the meeting.

PRAYER FOR CHRISTIAN UNION.

A letter from the Secretary of the Irish Branch forwarding a resolution of the Dublin Council suggesting that one Sunday at the beginning of each New Year should be set apart for special prayer for the advocacy of closer union among God's people was submitted. The Council, after consideration, unanimously concurred in the resolution, and desired that it should be published in *Evangelical Christendom* of May 1.

DEPUTATION WORK.

A DRAWING-ROOM meeting of an unique kind was held in Paris on Tuesday evening, March 10. Dr. D. E. and Mrs. Anderson had invited a number of English-speaking residents to meet, at their residence in the Rue du Bois de Boulogne, Mr. Arnold, secretary of the British Evangelical Alliance. Notwithstanding inclement weather, a goodly company assembled, when the Secretary had the opportunity of speaking upon the principles and aims of the Alliance as well as describing its practical work. Particulars were given, showing how greatly God had blest the testimony of the Society in manifesting the unity of the Body of Christ, in promoting brotherly love and united prayer. The efforts of the Alliance on behalf of the persecuted for Christ's sake, were illustrated principally by the work of the past two or three years, and the address throughout was received with many expressions of sympathy and interest. The Rev. Dr. E. E. Jenkins, of London, and the Rev. Bishop Walden, from the United States, being on a visit to Paris, were present, and spoke of the valuable information which had been given in Mr. Arnold's address. The Revs. Dr. McAll, W. Gibson, M. Beeton, and Bramley Hart, as well as several lay friends, also spoke briefly. The host, Dr. Anderson, while thanking the Secretary for his interesting statement, referred to a suggestion which had been made as to the formation of a branch of the Alliance among the British residents in Paris. This idea met with hearty approval, and it is hoped that very shortly steps will be taken to carry out the plan for periodical meetings. Though there is already a French branch of the Alliance, it is felt that there is much need for some bond of union between English-speaking Christians in Paris. Many of the friends present gave their names for enrolment as members of the British Organization.

On his way to Italy to complete the

necessary arrangements for the Florence Conference, Mr. Arnold also visited Cannes and Nice, where meetings were held on behalf of the Alliance.

On the morning of Thursday, March 12, a meeting was held in the Scotch Church at Nice—the Rev. Dr. Murray Mitchell presiding,—when Mr. Arnold gave an address on the recent work of the Alliance. In the afternoon of the same day a number of ladies and gentlemen assembled at the invitation of Dr. and Mrs. Mitchell in their drawing-room. This was quite an informal gathering, but it was arranged to enable the Secretary to give information regarding the practical value of Christian union as shown in the world-wide work of the Evangelical Alliance. Mr. Arnold's addresses at both meetings evoked much interest.

On Friday afternoon, March 13, Mr. Arnold attended a drawing-room meeting kindly convened by Mrs. Lindsay, at her residence in Cannes. There was a large attendance, notwithstanding stormy weather. The Rev. Wm. Arthur presided, and spoke of the grand objects of the Alliance, and the great and increasing value of such an organization. The Secretary in his address gave some of the practical results of the efforts of the Society, and also referred to the approaching International Conference in Florence. Several new members were enrolled and a collection taken in aid of the funds of the Alliance. Among those who took part in the proceedings was the Rev. P. W. Minto.

On Sunday, March 15, Mr. Arnold had the opportunity of addressing the congregation in the Scotch Church (Rev. P. W. Minto's), and on the following morning left for Florence.

General Field, c.b., reported that on the 16th Feb. he had visited Newcastle-on-Tyne; several of the oldest and warmest

friends of the Evangelical Alliance had, since his last visit in 1888, finished their earthly pilgrimage, but a cordial welcome was given to him by many others. Mrs. Clapham at her residence, Jesmond, most kindly gave the first drawing-room meeting on the afternoon of the 16th, and the Vicar (Rev. T. C. Chapman) presided; he introduced the deputation in a brief address, warmly approving of the principles and objects which the Alliance had for so many years carried out, and expressing his hope that the present visit to Newcastle would prove very successful in strengthening the interest of Christian friends in the Alliance. General Field first read out the doctrinal Basis, and explained that all members gave their consent to the fundamental truths of the Gospel as set forth therein; the foreign branches had adopted the same Basis, consequently in all lands the Evangelical Alliance bore a faithful testimony to God and His truth. A short time was occupied in giving a sketch of the history of the Alliance, of its international character, and of how from a small beginning it had extended, by God's blessing, into nearly all countries, striving to inculcate and enforce everywhere brotherly love and union among the true followers of Christ without disturbing their duties and privileges as members of Churches. In giving an account of the practical work engaged in by the Alliance, the Universal Week of Prayer and the great International Conferences convened periodically at the capitals of various countries were first described, and some of the blessed results which had followed these conferences in the cause of vital religion were told. The influence exerted by the Alliance in support of the observance of the Lord's-day, and in the counteraction of infidelity and Romanism, &c., was pointed out, and the latter part of the address was taken up in showing that the Alliance had always upheld religious liberty, and how the Lord had used its instrumentality to deliver persecuted Christians from prison and oppression; several recent cases of relief obtained for sufferers in Turkey, Syria, and Spain were mentioned. The thanks of the meeting were warmly expressed to the deputation, and a few friends gave their names to become subscribers and members.

On the afternoon of Feb. 18, a second drawing-room meeting took place in Ellison Place, at the residence of Mr. and Mrs. Gibson. It was well attended, and of a very representative character. Mr. Gibson,

who had so kindly opened his house for the meeting, and who is a member of the Council of the Evangelical Alliance, presided, and interested the company by saying that he had been present, in 1846, when the Alliance was formed. He mentioned the names of some of the eminent men from various lands who were present on that occasion, and gave a short sketch of the proceedings. He then introduced General Field with words of cordial welcome, and invited him to give his address. The speaker first dwelt upon the principles of brotherly love and union, which, when manifested among the disciples of Christ, is so strong a witness to the world. He then mentioned many Christian enterprises which had been initiated and promoted by the Alliance, and among these the following societies had been formed: The Christian Evidence Society, the Turkish Mission Aid Society, and the Christian Vernacular Education Society of India. At the Paris Exhibition Salles Evangelique had been built in which Gospel services were held, &c. The approaching General Conference to be held in April at Florence was referred to, and much interesting information given regarding the interposition of the Evangelical Alliance in behalf of persecuted Christians. Recent cases were mentioned which had occurred in Austria, Spain, Turkey, &c. A strong interest was expressed in all that had been said, and the thanks of the meeting given to the deputation. New members were also obtained.

On Feb. 19, General Field gave an address at a drawing-room meeting at Gateshead, kindly given by Mr. and Mrs. Redmayne, at Carlton Terrace; the weather was fine and a goodly number of friends attended. Mr. Redmayne presided, saying how glad he was of the opportunity to become better acquainted with the practical work which the Alliance had been actively engaged in for more than forty years. General Field first read out the Basis, and having for a short time dwelt upon the duty of all to cultivate love and union with all the children of God, he proceeded to explain the international character of the Alliance, and of the formation of branches in many countries. An account of the Annual Week of Prayer and its blessed influence upon missions and native Christians was given, and some information regarding general conferences—the erection of halls at the Paris Exhibition, the formation of societies for mission and other Christian

work—efforts put forth by the Alliance to counteract infidelity, Romanism, and the desecration of the Lord's-day; these operations and other labours were mentioned, and the address closed with an account of the frequent intervention of the Alliance in behalf of Christians suffering for conscience sake.

On Feb. 20 General Field proceeded to Durham, where the Rev. H. E. Fox (a member of the Council of the Alliance) had very kindly convened, at his residence, a drawing-room meeting. It was a large and representative gathering; and Mr. Fox, in a brief address, pointed out the great value of the Evangelical Alliance, which, without disturbing Church order, sought to bind together the hearts of all the true disciples of the Lord Jesus. The doctrinal Basis in these perilous times was invaluable, and as each member of the Alliance gives consent to the same, all are united together in the fundamental truths of the Gospel. He then introduced General Field as an old friend whom they were glad again to see amongst them. The speaker gave a comprehensive sketch of the Alliance in its home and foreign work, emphasizing the need of

more brotherly love, which—in the “new commandment” and in John xvii.—our blessed Lord so solemnly enjoined upon His people. The various operations engaged in during the past few years, and the great extension of the influence of the Alliance throughout the world were explained, and an account of the universal Week of Prayer, and some of the results flowing from the same excited much attention. A great interest was also felt towards the International Conference to be held at Florence in April. Several recent cases of the successful intervention of the Alliance in behalf of persecuted Christians were told—one at Ciptana, in Spain, another at Erzeroum, and a third at Trebizond. The case of the Rev. Mr. Penzotti at Callao, Peru, for the deliverance of whom from prison the Alliance is, at the present time, co-operating with the United States Branch, drew out much sympathy; and when General Field resumed his seat, the audience warmly expressed the interest with which they had listened to the address. No less than twenty new subscribers came forward and signified their wish to become members.

WEEK OF PRAYER IN DISTANT LANDS.

TAHITI.—The Rev. F. Vernier, missionary at Papeete, writes as follows: “In acknowledging, with many thanks, the receipt in due time of the copies you sent me of the subjects for exhortation and prayer (January 4-11, 1891), allow me in accordance with special request to tell you that their precious invitation has been most readily complied with in many of the Society Islands. We printed in Tahitian and circulated copies of the topics suggested in as many islands as we had opportunity. The dear Christian natives feel yearly an increasing interest in the reunion of all the children of God under Heaven for supplication and prayer to the throne of grace. The meetings in Tahiti, and I dare say in all the islands around, have been held in the churches. At Papeete, which is the chief town of Eastern Polynesia, our native temple has been nearly filled every evening of the week ending Jan. 10 with Church members and many outsiders, showing an increase of interest on the previous years. May our great God and Father give His blessing upon the noble efforts of the Evangelical Alliance in bringing together all His dear children for united prayer and the promotion of His glorious Kingdom.”

SHANGHAI.—The Rev. W. Muirhead writes: “I have great pleasure in reporting that our annual Evangelical Alliance prayer meetings were this year a great success. They were held in Union Church, and were well attended. The various subjects mentioned in your programme were taken up *seriatim*, and both prayed over and enlarged upon in an interesting manner. We are thankful that such occasions are supplied to us every year, and are assured of their proving to be times of refreshing. By means of your admirable paper, we are both instructed and cheered as to the progress of the work in many parts of the world. It is a satisfaction to enclose 50s. from this place, the result of our weekly gathering on the occasion of our services.

HANKOW.—The meetings in connexion with the Evangelical Alliance this year, in Hankow, have given strong proof of the vitality of the Christian Church in Central China. Two Missions, the London and the Wesleyan, are here working side by side. They are in the truest sense sister missions, each carrying on work independently of, but yet in hearty sympathy with, the other. The mutual regard of both missionaries and converts and their

true unity of heart was never more manifest than during this week of prayer. Three meetings were held, on Monday, Wednesday, and Thursday. They were conducted by the Rev. C. G. Sparham (L.M.S.), Rev. W. Owen (L.M.S.), and Rev. W. T. A. Barber, M.A. (W.M.S.), respectively. We were glad to see present missionary representatives of the Inland Mission, and also of the newly-established Scandinavian and Swedish Missions, as well as friends of the London and Wesleyan Societies. At Wuchang, the chapel was crowded to the doors, and some had to find seats outside the doors. Over 200 Chinese Christians were present. At the Monday and Thursday meetings from 300 to 400 were present. The large majority were men. Some had walked five or six miles to be with us. To almost all attendance meant a money loss which few of them could easily afford. A list of subjects for prayer was prepared in Chinese by the Revs. Dr. John and David Hill. The meetings were well sustained throughout, but grew in power, the last being the best.

The prayers were short; the hymns numerous; the addresses earnest. Some of the remarks made by native friends were quaint, pithy, and to the point. We have never before seen such large meetings here. One of the older members said, in regard to these gatherings, "The little mustard seed that was sown here thirty years ago has already grown into a large tree."

NEW ZEALAND.—The Rev. Alexander B. Todd writes from Oamaru: "I am pleased to inform you that in this distant isle of the sea there are Christians who have responded to the invitation of the Evangelical Alliance to join in prayer at the commencement of the year for the spread of the Redeemer's kingdom. In Oamaru we held special meetings, which were attended by ministers and people belonging to the Presbyterian, Wesleyan, Congregational, and Baptist Churches. A spirit of unity and brotherly love prevailed. Christians were refreshed and encouraged by the earnest prayers offered, and edified and stimulated by the addresses delivered."

CONTRIBUTIONS RECEIVED FROM FEBRUARY 16 TO MARCH 17, 1891.

	£	s.	d.		£	s.	d.		£	s.	d.
J. Brutton, Esq., and Mrs.	1	1	0	The Very Rev. the Dean of	1	1	0	Collections at Drawing-room			
W. H. Tarrant, Esq.	1	1	0	Achoary	1	1	0	Meetings at—			
H. Wardle, Esq., M.P., and Mrs.	2	2	0	C. R. Collins, Esq., J.P.	1	1	0	Gateshead, per Mrs. Rel-	1	13	4
Miss Grosse	1	1	0	J. R. Van Millingen, Esq.	1	1	0	mayne			
Miss Weylan	1	1	0	Rev. J. E. and Mrs. Briggs	0	13	0	Durham, per Rev. H. E.	3	16	3
W. Haskard, Esq.	1	1	0	J. Goodman, Esq., and Mrs.	1	1	0	Fox			
Dr. Lombe	1	1	0	J. S. Walker, Esq.	0	10	6	Clapton, per J. Goodman,	1	0	6
G. E. Hannam, Esq. (3 years)	1	1	0	Mrs. Walton	1	1	0	Esq.			
Rev. R. Thurfild	1	1	0	"A few Friends" in the Scotch				Cannock, per Mrs. Lindsay	3	13	6
The Misses Morton	1	5	0	Church, Nice	2	1	2				
Rev. H. J. R. Marston	0	10	6	Capt. Alex. W. Cobham, J.P.	1	1	0				
Miss Appleton	1	1	0	W. T. Paton, Esq.	0	10	6				
Miss Froust (3 years)	0	15	0	J. Peters, Esq.	2	2	0				
Mrs. Rees (2 years)	2	2	0	Jno. Jenkins, Esq.	0	10	6				
Mrs. Nurse	0	10	0	Miss Kershaw	1	0	0				
W. Bickford Smith, Esq., M.P.	1	1	0	M. B. Wilbraham Taylor, Esq.	0	10	6				
Mrs. Barker	0	10	6	Mr. T. Atkins	0	10	0				
N. B. Deyts, Esq., and Mrs.				Rev. D. Simpson	0	10	0				
(3 years)	0	10	0	Geo. Jenkins, Esq.	1	1	0				
Miss Matheson	1	1	0	The Misses Jenkins	0	10	0				
Mrs. Waller	2	0	0	Soren Troidahl, Esq.	0	10	0				
T. Wigfield, Esq.	0	10	6	Thos. Hunter, Esq.	0	10	0				
Rev. W. W. and Mrs. Phelps	0	10	0	Sums under 10s	8	7	0				
Rev. Lethbridge Moore	1	1	0	Eastbourne Subscriptions (part),							
General Poulton	1	1	0	per Dr. Robinson	3	1	0				
W. M. Jones, Esq., and Mrs.	0	10	0	Torquay Subscriptions, per							
Major Liebearood	1	0	0	Rev. W. E. Rowlands	2	1	0				
Mrs. Clapham	1	0	0	Weston-super-Mare Subscrip-							
Rev. R. Leitch	0	10	6	tions (addl.), per Dr. Theo-							
Mrs. Gooch	1	1	0	halds	0	17	0				
Mrs. and Miss Scholesfield	1	1	0	Dover Subscriptions, per Genl.							
E. C. Stockton, Esq.	0	10	6	Heath	1	16	0				
Rev. J. Agg Large	0	10	6	Athens Branch, per Rev. Dr.							
Mrs. Wyndham Hewes	0	10	6	Kalopothakes	1	0	0				
G. E. Morgan, Esq.	0	10	6	Glasgow Branch, per A. A.							
T. G. Graham, Esq. (3 years)	2	2	0	Cuthbert, Esq.	4	5	1				
Mrs. Campbell (of Colgrain,	1	1	0	Tunbridge Wells Branch, per							
Genl. Meade	1	1	0	W. Brackett, Esq.	13	7	6				
Mrs. Perston	1	1	0	Bath Branch, per Rev. G. E.							
Rev. H. and Mrs. McNelle	1	1	0	Thomas	28	0	0				
Miss Walker and Mrs. Chapman	0	10	0	Shanghai Branch, per Rev.							
The Misses Dixon	0	10	6	Wm. Muirhead	2	10	0				
Thos. C. Waterhouse, Esq.	0	10	0	Collections at Drawing-room							
Rev. R. E. Washer (2 years)	1	1	0	Meetings at—							
Miss Lynn	0	10	0	Newcastle, per Mrs. Clap-							
Rev. F. H. Currie	1	1	0	ham	2	14	0				
Lieut. Brooks	1	1	0	Newcastle, per T. C.							
General and Mrs. Stevens	2	0	0	Gibson, Esq.	1	16	6				
Mrs. Bond-Cabbell	1	1	0	Newcastle Public-Meeting,							
A. St. Clair Humphreys, Esq.	1	1	0	per Secretary	0	4	6				
Mrs. Forester (sub. and don)	1	8	0								

Alliance House, 7 Adam Street, Strand, London, W.C.